

BV

110

A7

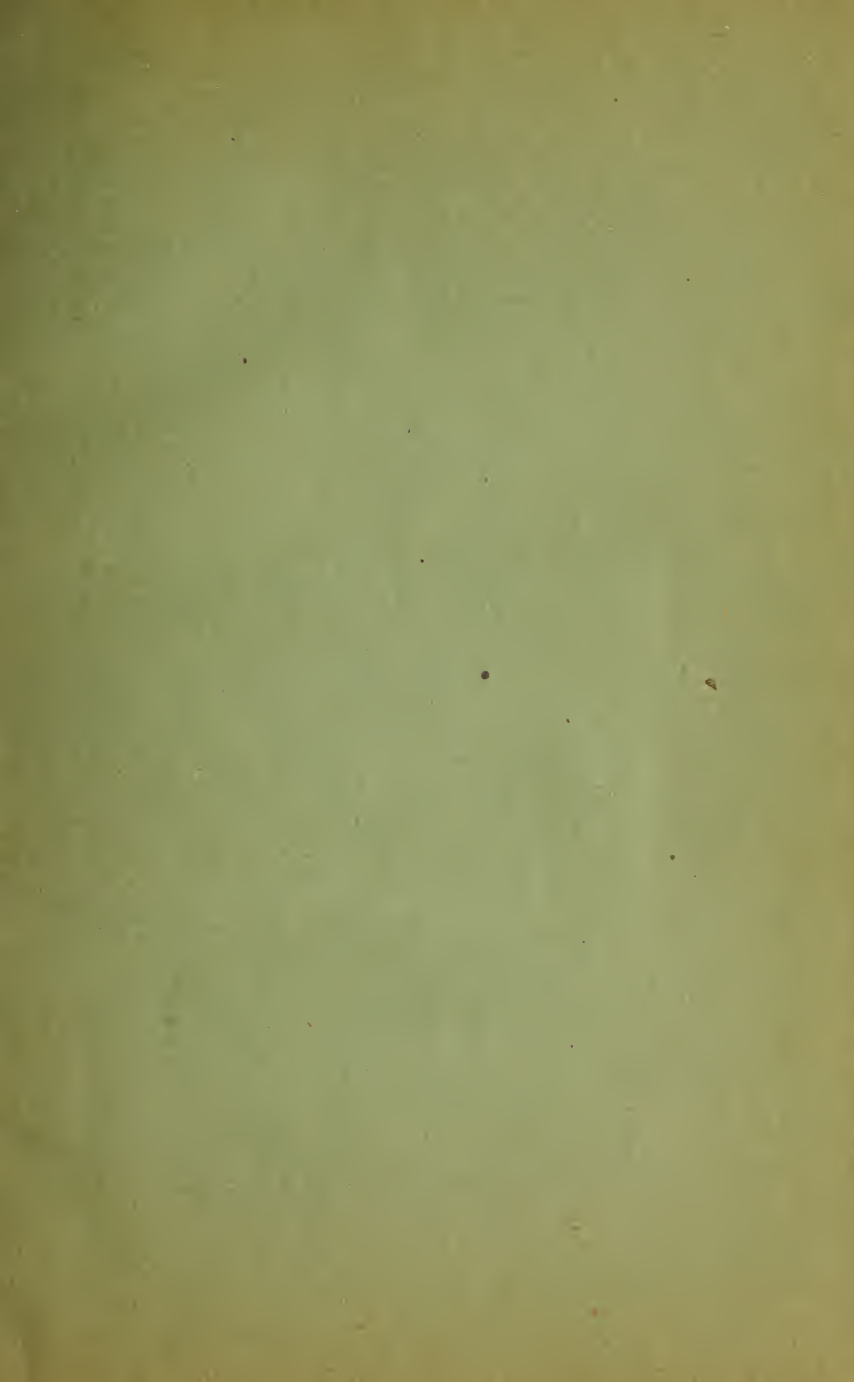
A Compendium
of
The Sabbath

LIBRARY OF CONGRESS.

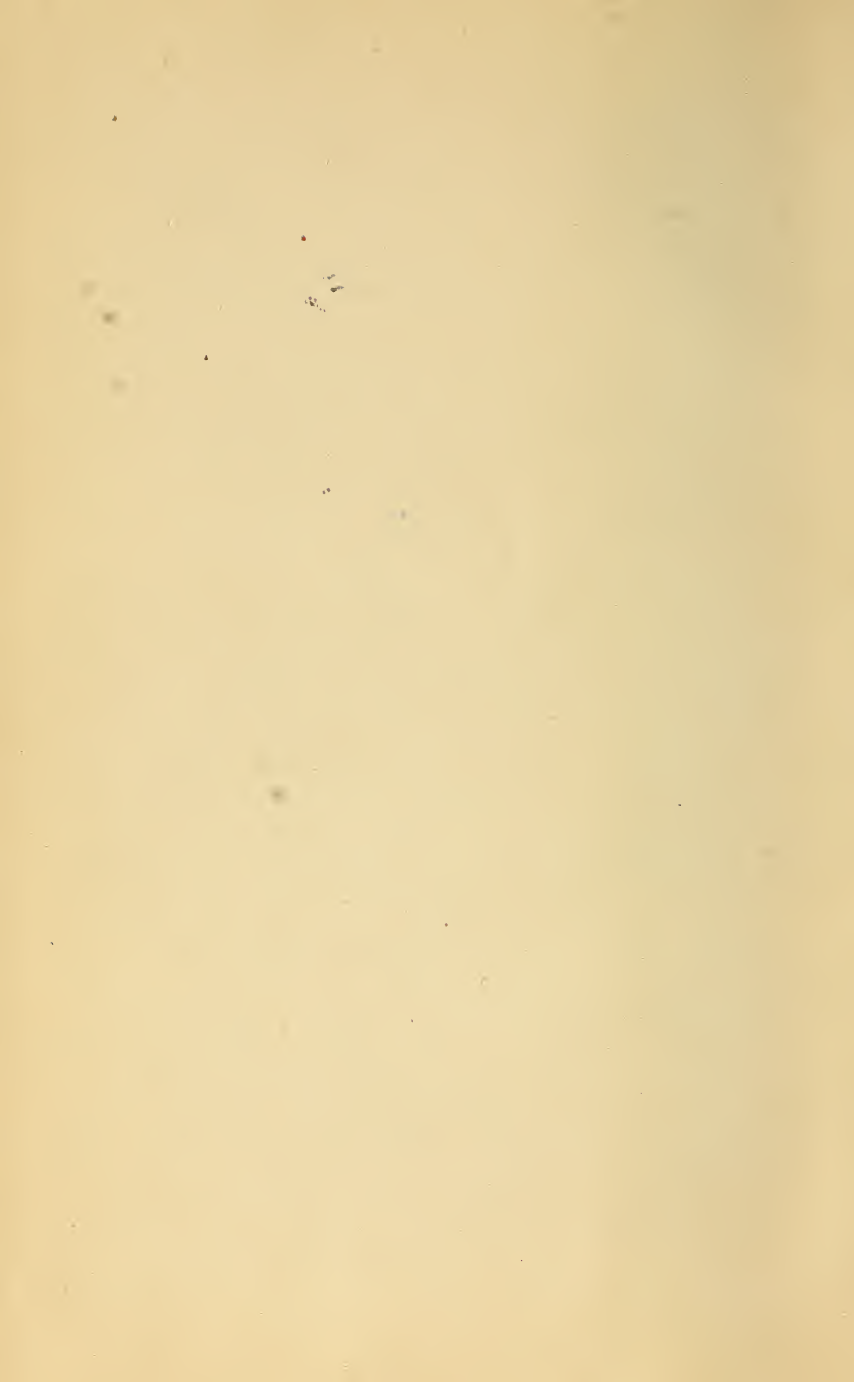
BV110
Chap.----- Copyright No.-----

Shelf A7

UNITED STATES OF AMERICA.

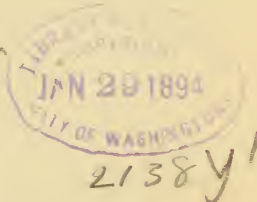






A COMPENDIUM
OF
THE SABBATH
AND
RELIGIOUS AND CIVIL LIBERTY.

msc
BY REV. R. C. ARMSTRONG, B.D.,
A Member of the Northwest Texas Conference.

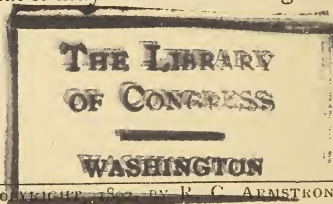
of Waco, Texas

PRINTED FOR THE AUTHOR.
PUBLISHING HOUSE METHODIST EPISCOPAL CHURCH, SOUTH.
BARBEE & SMITH, AGENTS, NASHVILLE, TENN.
1892.

BV110
.A7

PREFACE.

When the third chapter of this "Compendium" was written, the thought had not occurred to the author to publish it. It was prepared for, and delivered as a lecture at the Georgetown Chautauqua, July 3, 1890. It was received with great favor by the audience, not a few of whom requested its publication in tract form. The matter of publishing it was taken under consideration, and after much delay and hesitation we have determined upon giving it to the public. The first chapter was also delivered as a lecture at the Georgetown Chautauqua, July 9, 1891. In preparing these two chapters for publication, we have made some changes and added a little matter, which we trust will make them the more appreciated. We have written the second chapter expressly for this book. The subjects discussed in this "Compendium" are living issues that directly involve our civil liberty, and the material, as well as the spiritual prosperity of this commonwealth. It is devoutly hoped that the attention of all professing Christians who may chance to read this book will be so fixed upon the great questions here so briefly discussed, that a quickened zeal may follow. Christians cannot be too careful in respect to the sanctity of the Lord's day. The language applied to political coxcombs and demagogues, while it is somewhat nervous, is deemed condign. We send this little volume out upon its mission with earnest prayer to God that it may result in much good.

AUTHOR.



CONTENTS.

CHAPTER I.

A PLEA FOR THE SABBATH.

PAGE

Institution of the Sabbath—One-seventh Part of the Time Sacred to God—Discoveries Among the <i>Débris</i> of Cities of the Long Ago—The Fourth Commandment—Man's Happiness Depends upon the Sabbath—The Sabbath and the Saviour—Demanded by Nature—Chateaubriand—A Chief Justice—Tyndall—Cox—Robertson—Farre—Niemeyer—Not to Be a Day of Dissipation—Everything Needs Rest—Civil Government Must Conform to the Demands of Nature—Desecration of the Sabbath Increases Crime—Curtis—Crafts—Blackstone—Sabbath Laws Necessary—Cook—Hopkins—Washington—Tucker—Spencer and Mill <i>vs.</i> the Sabbath—Continental Sabbath for the Christian—Sabbath Laws Have Always Existed—Constantine—Theodosius—Stonewall Jackson and Others—The "Columbian Exposition"—Dangers That Threaten the Sabbath: Avarice, Sabbath Mails, Railroads, and Sabbath Papers—Ministers Must Keep the Sabbath—Losing the Sabbath—Whisky Traffic and Politicians <i>vs.</i> the Sabbath—Texas Senate and Lieutenant Governor Pendleton—Maetze Bill—Jefferson and Blackstone—The Old Scotch Woman and the Sabbath—The Ministry Must Be Firm—The Appeal—The Sabbath Must Be Preserved.....	5
--	---

CHAPTER II.

THE SABBATH CHANGED FROM THE SEVENTH TO THE FIRST DAY BY DIVINE AUTHORITY.

Sabbath Defined—Design of the Lord—The Jews and the Sabbath—Seventh-day Baptists and Adventists—Institution of the Sabbath—One Day to Be Observed as a Day of Rest—The Jews Lost the Sabbath—Commemorative Events—Religion Is Practical—Chronology <i>vs.</i> Sabbata-	
--	--

	PAGE
rians—Nature <i>vs.</i> Sabbatarians—Change from Seventh to the First Day—Change Proved by the Resurrection of Christ—Change Made by Divine Authority, Not by Constantine—Testimony of the Fathers—Admissions—The Name of the Day—The Fact Established—Cognate Character of the Institution—Positive Proof of the Change—Pentecost—The Apostles—St. John—The Psalmist—The Day Honored of God—Objections to the Sabbatarian Theory—Crafts' Seven Points—Recapitulation.....	52

CHAPTER III.

THE INCEPTION, PROGRESS, AND PERFECTION OF RELIGIOUS
AND CIVIL LIBERTY.

The Creation of Man—Man's Fall—The Inception of Liberty—Tribal Government—Aryans—Cleithenes—Manu—Zoroaster—Progress and Prophecies—Christianity Is Cosmic—Paganism and Rome—Roman Laws—Constantine and the Cross—Julian—Bacon—The Wesleys—Roman Catholicism—Wyclif—Huss—Ridley—Franklin—Luther—Melanchthon—Zwingli—Calvin—Knox—Progress Is God's Order—Toleration—Erasmus—Inquisition—William of Orange—Cromwell—Hampden—Milton—Euripides—Hume—Macaulay—Roberson—McCrie and Pilgrim Fathers—Roger Williams—The Wesleys and Liberty—American Liberty—Ministers Defended against Coke, Mills, and Others—Catholics' Threaten Evil—Whisky Traffic and Politicians—Bacon and Peacham—Hannibal Hamilcar and Personal Liberty—Blackstone and Phillips on Law and Liberty—Avarice—Conclusion.....	89
Appendix.....	120

A COMPENDIUM OF THE SABBATH AND RELIGIOUS AND CIVIL LIBERTY.

CHAPTER I.

A PLEA FOR THE SABBATH.

THE title of this treatise takes us back through the vista of the ages to the morning of time, when God finished the work of creation. It is a significant fact that man, the chief and last work of the Creature, who bears the impress of God, was created on the sixth day, and began his earthly career by observing with the Creator a day of rest. The seventh day God blessed and sanctified, indicating to us that one day in seven should be given to worship and devoted especially to man's interests. Whether these seven days are considered as literal days of twenty-four hours, or as periods of time extending throughout the ages, does not effect the fact for which we shall plead in this treatise. We maintain that God set apart one-seventh part of time from all secular purposes not only as a period of rest for mind and body, but also as a period for worship and moral development. This is a part of the divine economy for regulating and controlling the generations of men

throughout the eons of time. This brings us to consider

I. THE SABBATH AS AN INSTITUTION TO BE
PERPETUATED THROUGHOUT ALL TIME.

1. *That the Sabbath was observed from the first as a rest day there can be no doubt.*

Although there is no specific mention of this day from the creation until the giving of the law at Sinai, yet there can be no doubt but that it was observed. All the facts indicate this to us. Much has come to us of late by the extensive research of the learned among the exhumed *debris* of the Oriental cities. These witnesses have been locked up in the bosom of the earth for long ages, and now they come to testify to the truth of Revelation by proving the common origin of all men. Before there was a Jew upon the earth, as appears from these records, the seventh day was observed as a day of sacred rest among the most ancient and widely separated nations of the globe. The conclusion follows that these all had a common origin, and learned from the same great Teacher. The clay tablets found among the ruins of Babylon, the cuneiform inscriptions on the alabaster slabs of Nineveh, the deciphered records on the tombs of Egypt, as well as the Imperial Almanacs of China, to say nothing of the utterances in the poems of Hesiod and Homer, all with one consent bear testimony to the existence among the Gentile nations of a day of sacred rest in the earliest

ages, and to this rest as occurring one day in seven. So "truth has sprung out of the earth." All this seems to find its solution in the declaration of Revelation: "And God blessed the seventh day and sanctified it." The following historic evidence is sufficient to establish this point. George Smith, noted in Assyrian researches, says: "I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths are marked out as days on which no work should be undertaken." The fifth of these tablets is known as the creation tablet, two lines of which H. T. Talbot, F.R.S., translates:

"On the seventh day he appoints a holy day,
And to cease from all labors he commanded."

He says: "This tablet is important because it affirms clearly that the origin of the Sabbath was coeval with creation." The Babylonians observed the Sabbath with considerable strictness. Some so-called Christians would do well to note that on that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten. There were also many other minor prohibitions. Prof. Sayce's testimony coincides with the above, and he further says, "Mr. Boscaman has pointed out to me the very name of the Sabbath under the Acadian form *Sabbattu*." According to Porphyry, the Phœnicians consecrated the seventh day as holy. The Saracens

kept the Sabbath before Mohammed's time on Friday. Homer, who wrote 900 B.C., says: "Then came the Sabbath, the sacred day." Hesiod, Linus,* and Callimachus all allude to the Sabbath. Dr. Legge says: "There is a passage in the Chinese classics which was ancient in the days of Confucius, 500 years before Christ, which reads as follows: 'Seven days complete a revolution.' And another, 'on the seventh day all the passages [*i. e.*, public roads and canals] are closed.'" The Board of Rites publishes an Imperial Almanac of China, in which is found a particular character occurring throughout the year on every seventh day, and that day is our Christian Sabbath." According to their dictionaries, this character means "secret." "How it first got there, or what it indicates in that position, no one can tell. It has been there from time immemorial." Rev. W. W. Atterbury, who is thoroughly versed in Sabbath literature, says: "From time whereof the memory of man, and history and mythology, run not to the contrary, the division of time into the week of seven days has been almost the universal law. It prevailed among peoples far removed from each other, and remote from, as well as near to, the Asiatic center, whence the nations of men radiated—among Persians, Chaldeans, Egyptians, Hindoos, the ancient Chinese on the farthestmost East, and the Scandinavians on the Northwest. In most of these instances it is cer-

* Of this Linus nothing is known.

tain that the week revolved upon a day of rest; and as religious rest days, *dies feriatæ*, are found all through history marking the divisions of the year, it is altogether probable that, wherever the divisions by weeks existed, it was marked originally by the observance of rest days." The evidence before us justifies the conclusion that in olden times, as well as now, the people were accustomed to the Sabbath. This evidence tends not only to strengthen the claims of the Christian Sabbath, but also to establish the unity of the race, and thereby the one Divine source of all men.

2. *The manner in which the fourth commandment was given at Sinai is further evidence that the Sabbath was in use and had been observed.*

The scene at Sinai was sublimely grand. The mountain trembled at the presence of its Maker; hoarse thunder crashed through the air, peal on peal rent the heavens as if the cliffs of granite were being shattered to pieces, its echoes dying solemnly away among the defiles; livid lightnings lit up the sky with awful brilliancy, and then followed the commanding voice of God in solemn awe, as he spake the words, "Remember the Sabbath day to keep it holy," a thing that had been known as a duty, but neglected and forgotten by the Jews; and now under the most imposing environments he wrote the words on a table of stone. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any

work.” It is enjoined upon men to work six days and rest one. All is made determinate, so as to admit of no doubt in the ages to come. The language of the Bible is such as to indicate the cosmic character of the Sabbath, and God’s purpose to perpetuate it throughout all time; for the happiness of men, as is clearly stated in God’s Word, is made to depend upon obedience in keeping the commandments, and the Sabbath is particularly specified among these commandments. Therefore in the prophecy of Isaiah (lvi. 2-7) we have the following statements: “Blessed is the man that doth this, . . . that keepeth the Sabbath from polluting it. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called a house of prayer for all people.” These statements, with others to the same effect, are conclusive that God has ever designed that all men everywhere shall keep the Sabbath holy. And that by strict adherence to His laws, all men in every place, and throughout all time, shall be blessed. Let it be remembered that the Sabbath law stands as a part of a code which has become the basis of all common law. Judge Craft has said: “Whatever may be the origin of the Decalogue, whether

human or divine, the highest compliment has been paid to it that every one of its commandments (except those which provide for the duty of man to worship God) has been reënacted as civil law; and when you say, ‘Thou shalt not kill’ or ‘Thou shalt not steal,’ it is only a reënacting the law of Moses—as much so as the Sunday law.” Disguise this fact as you may, the very conception of true jurisprudence is derived from the law of Moses.

3. *Our Saviour did not abrogate the law of the Sabbath, but expurgated it from the appendages of tradition, and by precept and example put to it His seal, as an institution from God to man, not for Jews only, but for Gentiles also, to be observed in every period of the world’s history.*

There can be found nowhere in the Word of Truth a single squinting toward repeal. The apostles of our Lord—on Divine authority, no doubt—observed the first day in lieu of the seventh day.

This we learn in the New Testament. The change from the seventh day to the first was doubtless based upon the significant fact that the seventh day had its connection with adumbrations in the former dispensation, which had been fulfilled in Christ who slept in the tomb on the Sabbath, that had marked the former dispensation as the holy day of rest, and now upon the first day he broke the bars of death and arose a conqueror from the grave. This was the signal of the final conquest of virtue and truth. From henceforth the Christian world is to celebrate their redemp-

tion, and exult in the sweet prelibation of an eternal Sabbath made possible to them by the conquest of their Lord over death, hell, and the grave.

The question of the change of the days is argued in the following chapter.

4. *Nature demands the septenary arrangement of time.*

The physical structure of man and beasts of burden is such that one day in seven is demanded to restore wasted energies and expended forces. This law of our being is as eternal as nature itself. He who set apart one day in seven for rest made man to conform to this law: 'so it is an essential sanitary law, as necessary to man as sleep and food. The penalties of this law do not follow its violation as speedily as do the penalties of deprivation of sleep or abstinence from food, but as certainly. The consensus of statesmen, economists, philanthropists, journalists, workingmen's representatives, and even Sunday society advocates is in favor of one day's rest in seven. The beauty and harmony of God's works are seen in their versatility, adaptation, and corresponding adjustment. In the word of God we have the divine precept: "Six days shalt thou work, but on the seventh thou shalt do no work." In exact agreement is the law of our being.

Chateaubriand, speaking of this question, says: "We now know by experience that the fifth day is too near, the tenth day too remote, to rest. Terror, which affected everything in France, was

never able to compel the peasant to fulfill the decade, because there was want of power in human strength to do it, and also, as has been observed, in the strength of animals." A member of the College of Justice, of Edinburgh, refers to this attempt of France to set aside God's law in the following words: "It proved a complete failure. It was not that the people wished more rest, but it was manifest that they required more; and the Legislature thereupon repealed its former enactment and reverted to the measure of time appointed by the Creator, who knew better the physical frame of his creatures than the French Legislature thought he did." Let us add to these statements the testimony of Prof. Tyndall: "Most of those who object to the Judaic observance of the Sabbath recognize not only the wisdom but the necessity of some such institution. . . . There is nothing that I should oppose more strenuously than the conversion of the seventh day of the week into a common working-day." Mr. Cox, a strenuous anti-sabbatarian, says: "I know of no man who desires the abolition of the weekly day of rest—an institution so plainly adapted to the bodily, intellectual, and emotional wants of human nature."

"Eternal as the constitution of man is the necessity for the existence of a day of rest," is the utterance of F. W. Robertson. I cannot leave this point without giving the testimony of some of the most renowned physicians of the world. In 1832

the British House of Commons investigated the effects of laboring seven days in a week compared with laboring six and resting one. A great many witnesses were examined, among them the celebrated physician, J. R. Farre, M.D., of London. We extract the following from his statement: "I have practiced as a physician between thirty and forty years, . . . part of my life as the physician of a public medical institution. . . . I have been in the habit, during a great many years, of considering the uses of the Sabbath and observing its abuses. The abuses are chiefly manifested in labor and dissipation. Its use, medically speaking, is that of a day of rest. . . . I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement." After speaking of the restoration of the circulation by the rest of sleep, he further adds: "But although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven is thrown in as a day of compensation to perfect, by its repose, the animal system." To this add the testimony of Dr. Paul Niemeyer, Professor of Hygiene in the University of Leipsic: "If the author does not deceive himself, he has exhibited for the first time the medical reasons which demonstrate the necessity of the Sunday rest in a manner as certain as other reasons demonstrate the necessity of disinfection in case of an epidemic, or vac-

cination in case of smallpox." Drs. Muzzey, Strong, Haegler, and thousands of others testify as to the necessity of the seventh-day rest. In 1853 six hundred and forty-one medical men of London, in a petition to Parliament against the opening of the Crystal Palace on the Sabbath for profit, said: "Your petitioners . . . are convinced that a seventh day of rest, instituted by God and coeval with the existence of man, is essential to the bodily health and mental vigor of man in every station of life." The evidence of physicians, statesmen, and political economists is of such importance to this weighty subject, that we shall intrude farther upon the reader's time to consider this additional testimony: "The Medical Committee of Campagna recently ordered its Secretary, Dr. Arzillo, to draw up answers on the subject (the effect of observing or not observing the Sabbath rest on health). The following are his statements in answer to the questions propounded: 'Those who observe the Sabbath are free from disease, preserve longest their capacity for work, live longest, and die ordinarily of old age, or of those maladies to which old age is subject. Those who only partially observe the Sabbath take ill more frequently, and more quickly exhaust the vital forces. They are carried away with the diseases of the respiratory organs, of the nervous system, and of the heart. Those who spend the Sabbath in cultivating their vices have a short, miserable life, and are liable to a whole train of

maladies.' ” Wilberforce declared that he could never have sustained the labor and stretch of mind required in his early political life if it had not been for the rest of the Sabbath; and that he could name several of his cotemporaries in the vortex of political cares whose minds had actually given way under the stress of intellectual labor, so as to bring on premature death, or the still more dreadful catastrophe of insanity or suicide, who, humanly speaking, might have been preserved in health if they would have conscientiously observed the Sabbath. It is understood that the reference was to Pitt and Channing, who shortened their days, and to Whitebread, Castlereagh, and Romilly, who lost their reason by incessant work. Experience, observation, and history all teach us the same lesson; that the Sabbath law is an essential law of our being, and cannot be infringed with impunity. The most fatal consequences follow its violation; the penalty is paid with emaciated and diseased bodies, and premature death. Nor will the result be different if the day be spent in pleasure. Dr. Farre says, in speaking to this point: “I think that devoting to pleasure the day of repose, which should be given to the rest of the body, and to that change of thought and exercise of the mind which constitutes the real source of invigoration amidst the multitudes congregated for purposes of pleasure, actually defeats the primary object of the Sabbath, as adapted to the higher nature of man.” But why linger at this point? The case is clearly

made out by the strongest testimony. The fact is that every thing needs rest. Even a locomotive engine must have rest and needs to be repaired. A lady once sent for a physician, who proceeded to a diagnosis of his patient. He said to her: "Madam, you are overworked; you need rest." "O do not tell me that, doctor; look at my tongue." He replied, "Well, that needs rest too." We may justly conclude that everything needs rest, and must have rest, whether it be metallic machinery or physical and mental structure. This is the law of nature, it is the law of God, and this law is imperative.

5. *Civil government must conform to the demands of nature and the law of God.*

Man is a complex being, made up of various elements and natures, all of which harmonize and blend in one concrete body. His animal, moral, and spiritual nature have one common interest. Whatever subserves the demands of the one does no violence to the other. The same is true of his civil interest. Whatever is necessary for each individual composing the commonwealth is necessary to the commonwealth as a whole. There is no conflict here. We have seen that God commands men as spiritual beings—his subjects—to observe the Sabbath. We have seen also that man's physical structure requires him to observe the Sabbath as a day of rest. We shall now proceed to notice that

(1) *Man's moral and civil interests demand a*

day of rest. This precludes the idea of a continental Sunday—a day of pleasure and dissipation. A day of profanation totally defeats the end aimed at in the institution of the Sabbath. It produces the most baneful and deplorable results to society. Laborers who spend their Sabbaths in dissipation return on Monday—if indeed they return—to their work jaded and looking wan. Crime is increased by this profanation, society demoralized by corrupt youth, inebriated husbands, blasted virtue, revengeful lovers, and crushed innocence. The light goes out of many homes, while jails and penitentiaries are peopled; and the assassin's dagger gleams with blood, and the suicidal demon gloats in his conquest. The following lines are true, if trite and homely:

“A Sabbath well spent
Brings a week of content,
And health for the toils of to-morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is the certain forerunner of sorrow.”

Speaking on this subject, Prof. Curtis quotes reliable German authors who say of their continental Sabbath—that is no Sabbath at all, that the large proportion of criminal and disgraceful acts are committed on Sunday, such as immorality and drunkenness. Rev. W. F. Crafts has said: “Many a maiden has lost her virtue and many a youth has seized the murderous knife on that day.” “It is a significant commentary on the moral influence of the continental Sunday as compared with the British, that

while the percentage of illegitimate births in London, a few years since, was only 4 per cent. ; in Paris, 34 per cent. ; in Brussels, 34 per cent. ; in Monaco, 34 per cent. ; in Vienna, 54 per cent. ; in Rome, 72 per cent.” “It appears in evidence,” says the Sabbath Committee of the English House of Commons in 1832, “that in each trade, in proportion to its disregard of the Lord’s day, is the immorality of those engaged in it.” “A corruption of morals usually follows a profanation of the Sabbath,” says Blackstone. Before closing the evidence we will add the testimony of that renowned jurist, Judge Hale. He said that of those who were convicted of capital crimes while he was upon the bench, he found very few who would not confess on inquiry that they began their career of wickedness by neglect of the Sabbath. This statement of this profound lawyer has been verified throughout the ages. The Royal Commission of England states in its report: “Sunday labor is generally looked upon as a degradation, and it appears in evidence that in each trade, in proportion of its disregard of the Lord’s day, is the immorality of those engaged in it.” Mr. Panther, who had charge of some canal boatmen in England, says of his employers: “They have found that by depriving the men of the Sabbath day they have become demoralized, entirely so.” And thus the evidence runs. How few do we find religious among railroad men, cab drivers, post office employees, and others who are deprived of the Sabbath rest!

A criminal under sentence of death for murder, a few days before his execution, drew on the walls of his prison the significant picture of a gallows and four steps leading to it. He wrote on the first step, "Disobedience to parents;" on the second, "Sabbath breaking;" on the third, "Gambling and drunkenness;" and on the fourth, "Murder." Such men as Herbert Spencer, who would detract from religion and magnify the innate virtue of man, reject all this evidence, contravene personal observation, and also contradict the word of God. Hear him: "The child of Puritanic parents, brought up in the belief that Sabbath breaking brings after it all kinds of transgressions, and having had pointed out, in the village or small town that formed his world, various instances of this connection, is somewhat perplexed in after years, when acquaintance with more of his countrymen has shown him exemplary lives joined with non-observance of the Sunday." Exemplary from what standpoint? Not from a Biblical nor moral standpoint. Then only from a skeptical standpoint.

(2) *The civil government should be made to subserve the interest of its subject as a whole.* Now if to protect the Sabbath from profanation by law tends to promote the prosperity of the commonwealth and the security of her citizens, then should such a law be enacted and enforced. As the Sabbath is necessary to each individual, so it must be to the body politic.

We do not contend for laws that will compel men to go to Church, but we do plead for laws that will allow men to be religious. Destroy the Christian Sabbath and you will deprive millions of men of the means of grace. Destroy the Christian Sabbath and you sap the foundation of this government, you remove the only safeguard to our liberties, and create a pandemonium on earth. Joseph Cook says: "There can be no diffusion of conscientiousness adequate to protect society from danger, under universal suffrage, unless a day is set apart for the periodical moral and religious instruction of the masses. Sunday laws are justified in a republic by the right of self-preservation." These are not idle words, but are corroborated by the utterances of the great and good of earth. From some of these we shall now hear. Hallam has said: "A holiday Sabbath is the ally of despotism." Hear President Mark Hopkins, of Williams College: "A religious observance of the Sabbath, or the religious Sabbath, would secure the permanence of free institutions. Without the Sabbath religiously observed, the permanence of free institutions cannot be secured. The civil government, as based on the religious Sabbath, is an institution to which society has a natural right, precisely as it has to property." The "Father of His Country," George Washington, in his address to the nation, used the following words: "We ought to be persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the

eternal rules of order and right that Heaven itself has ordained.” In consonance with this conviction, we have his army order issued in August, 1776: “That the troops may have an opportunity of attending public worship, as well as to take some rest, . . . the general excuses them from fatigue duties on Sunday. . . . We can have little hope of the blessings of Heaven on our arms if we insult it by impiety and folly. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.” To this agrees Chief Justice McLean, of the Supreme Court of the United States, who has said: “Where there is no Christian Sabbath there is no Christian morality, and without this free institutions cannot long be sustained.” Hon. J. R. Tucker, of Virginia, uttered this language: “Ah! my friends, break down the fence of Christianity, and liberty and law and civilization will perish with it.”

We maintain that civil law must comply with the demands of our physical, moral, and spiritual constitution and the requirements of the divine law. This is not optional with legislators, but a fundamental requirement. To oppose this demand is to betray the sacred trust committed to the legislative bodies. To oppose Sunday laws is an infringement upon humanity, and upon personal liberty, and an affront to God. This government is predicated upon the doctrine of the supremacy of God, who is acknowledged to be the highest authority.

It had its origin in the thought and purpose of religious liberty. The Bible and the name of God are used in administering the oath of office. Witnesses are qualified in the name of God. The President annually proclaims a day of national thanksgiving. In the face of these facts to enact laws antagonistic to any of God's express commandments is inexcusable effrontery. It remains for such men as Herbert Spencer to ridicule the Sabbath, and the astute philosopher, J. S. Mill, to maintain that "all legislation in respect to Sunday is an illegitimate interference with rightful liberty of the individual." The animus of his teaching may be inferred, while the glaring inconsistency of this author is so apparent. For be it remembered in the same treatise he says that it is "almost a self-evident axiom that the State should require and compel the education, up to a certain point, of every human being who is born its citizen."

Now we hold that if legislation for the protection of the moral interest of society be an infringement upon the liberty of the individual, so legislation for the mental culture, and for the protection of the natural rights of society is also an infringement upon personal liberty. The anti-sabbatarians and anti-prohibitionists have a wonderful way of disposing of the question of civil rights and personal freedom. They remind me of the old Hard-shell Baptist minister, who in advocating final perseverance of the saints found himself confronted

by the text, "If they shall fall away, etc.," proceeded to construct his own grammar by which he solved the difficulty. "But, my brethren, they can't fall away, for the word 'if' is a verb in the impossible mood and everlasting tense; so you see they can't fall away."

So it is with all the kith and kin who fight against all laws that squint of morality. They seem to forget the true principles of personal liberty. The law holds that a man may exercise all the rights of liberty and property which are not inconsistent with the exercise of the rights of others. Every law that protects rights is an interference with the freedom of those who would override these rights. A strict Sabbath law is needed not to compel men to be religious, or to attend Church, but to protect the poor against the rich and pleasure seeking; to give every man one day of rest in seven, and allow him the privilege of attending Church, if he desire it.

What means this effort to substitute the continental Sabbath for the Christian, but to rob one-third of the people of this government of personal liberty? It means to deprive employees, clerks, and laborers of family associations, of Sabbath rest and Church privileges. It is too bad as it is: there are at our very doors hundreds of men that cannot keep the Sabbath and retain their places as employees. They are compelled to work on Sunday or surrender their places to others. They tell us that "each man's freedom would still be

secured to him. Those who wished to spend the Sabbath as a day of religion would still be at liberty to do so." But this we know to be untrue. One man in business, who has no respect for the Sabbath, would force others to desecrate the day to prevent loss of trade. This we observe as the matter now stands. The anti-sabbatarians proceed on the hypothesis that man is a mere animal, created for money making and pleasure. Their conception of manhood is debased and perverted. They are unmindful of the fact that moral development and spiritual culture are the end of human existence and the object of man's creation. Destroy the Sabbath, and the possibility of religion with thousands would likewise be destroyed. There would be, as on the Continent, empty churches, neglect of spiritual interest, forgetfulness of God, atheism, and anarchy.

The world has been used to Sabbath laws from time immemorial, as we have already seen. Constantine, Theodosius, Honorius, Leo I., Charlemagne, all issued their Sunday edicts. Alfred the Great took the Decalogue as the foundation of his civil code. Canute, Edward III., Richard II., Henry VI., and many others had their Sabbath laws. So we may justly conclude that Sabbath laws have in all ages had the highest sanction. To the illustrious names already quoted I wish to add the testimony of Daniel Webster: "The longer I live the more highly do I estimate the importance of the proper observance of the Christian Sabbath."

And now Mr. Gladstone, who says: "Believing in the authority of the Lord's day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. . . . I have experienced both its mental and its physical benefits, . . . and for the interest of the workmen of this country . . . there is nothing I more earnestly desire than that they should more and more highly appreciate the Christian day of rest." DeTocqueville said to an American when our American Sabbath was stricter than now: "France must have your Sabbath or she is ruined." In view of the impending crisis now upon us (I mean the opening of the "World's Columbian Exposition" on the Sabbath), I will add to the illustrious names already given in support of the Sabbath that of the renowned Lieut. Gen. T. J. Jackson ("Stonewall"), than whom no man had a higher appreciation of the Christian Sabbath. It was on the 10th of December, 1862, that he wrote to his friend, Hon. Mr. Boteler, the following: "I have read with great interest the 'Congressional Report' of the committee, recommending the repeal of the law requiring the mails to be carried on the Sabbath, and I hope that you will feel it a duty, as well as a pleasure, to urge its repeal. I do not see how a nation that thus arrays itself, by such a law, against God's holy day can expect to escape his wrath. The punishment of national sins must be confined to this world, as there are no nationalities beyond the grave. For

fifteen years I have refused to mail letters on Sunday, or to take them out of the office on that day, except since I came into the field, and so far from having to regret my course, it has been a source of true enjoyment. I have never sustained loss in observing what God enjoins; and I am well satisfied that the law should be repealed at the earliest practicable moment. My rule is to let the Sabbath mails remain unopened." On January 17, 1863, he wrote to his wife: "I derive an additional pleasure in reading a letter, resulting from a conviction that it has not been traveling on the Sabbath. How delightful will be our heavenly home, where everything is sanctified!" These are the utterances of a general that never lost a battle, a man who trusted the Lord for success in all the affairs of life, and succeeded where other men failed. Is there anything in these statements? As well may we ask is there anything in the statement: "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. xiv. 34.) We may as well ask is there anything in this declaration: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

Yes, open this "World's Exposition," these places of public resort, let this national profanation of God's Sabbath continue, and what may we expect? Let God answer in his word: "But if ye will not hearken unto me to hallow the Sabbath day, and

not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” (Jer. xvii. 27.) Now substitute “America” for “Jerusalem,” and you have the answer to the question. Take notice that the Jews did profane the Sabbath, and that this prophetic threat was fulfilled to the extent of its scope. Did ever people suffer as did the Jews when the conquering cohorts of Rome, led by the intrepid Titus, leveled her walls and drenched her streets with blood? And what security have we as a nation against famine, internal feuds, war, and pestilence if we forfeit our claim to Divine protection by open and wanton transgression of God’s law? To whom can we look for national prosperity and peace but to God? And how can we pray unto him as a nation while such grievous sins are committed against him under the sanction of our laws?

Does not France furnish us a modern example of Divine retribution upon a corrupt nation? Already we have the premonitions of the coming tempest in broils, riots, strikes, and audacious encroachments of anarchists. These are but the shimmerings of the pent-up fires of revenge, animosity, envy, and disaffection that rankle in the bosom of men.

But what plea is set up by those who would thus desecrate the holy Sabbath? We have heard none but “to benefit the poor.” “To benefit the poor,”

alas! How can a thing that degrades a man benefit him? How can a man by sinning against nature, against God, and against himself be profited thereby? Echo answers: "How?" Behind this pretext lies the true motive, which is to rob the poor, by tempting them to spend their hard-earned pennies in side shows, buying wooden nutmegs, and quaffing intoxicating beverages. This pretext is the same as that paraded by Judas Iscariot: "Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." But it is known to these pretending friends of the poor, who would contravene God's law in expressions of affection (?) for the poor, that the opening of the gates of the "Exposition" and every other thing of the kind look more to the indulgence of the wealthier and pleasure-loving than to the accommodation of the horny-handed sons of toil. Such a plea is opposed to common sense and experience. It does not stand to reason, and it is an insult to the Christian sentiment of this commonwealth, and in contempt of God. It grows out of that hateful sin of avarice that is eating like a canker at the very vitals of this government.

II. DANGERS THAT THREATEN THE SABBATH.

1. *First of all we would name avarice, the enemy of all good.*

She is forging her chains to bind her victims in

perpetual bondage. Dante's description of this dread sin is suggestive:

"A she wolf was at his heels, who in her leanness seemed
Full of all wants, and many a land hath made
Disconsolate ere now. That never sated is her
Ravenous will. Still after food more craving than before."

Not content with six days of toil, it would rob God of his day. This great sin is back of at least three-fourths of all Sabbath desecration.

2. *The government by her Sunday mail transportation and delivery is educating the people to profane the Sabbath, besides forcing 150,000 employees to desecrate this day.*

In 1810 Congress authorized the delivery of mail on the Sabbath. Twenty-one States protested against this profanation. The petitioners maintained that this measure was an infringement upon state rights, and therefore unconstitutional. As the case now stands the Fourteenth Amendment to the Constitution provides that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." The First Amendment sets forth the following limitation: "Congress shall make no law respecting and establishing religion or prohibiting the free exercise thereof." Let us now read from the postal law: "It shall be the duty of postmasters at all reasonable hours, on every day of the week, to deliver on demand, any letter and . . . to the person entitled to, or authorized to receive the same." You see the contradiction herein involved: the

Constitution provides for the religious freedom of all the citizens of this commonwealth. But the postal law says that the postmasters and employees shall not have religious freedom. Place beside this postal law the law of God, which says that no work shall be done on the Sabbath. To obey the postal law is to disobey God. To disobey God is to sin, and to continue in willful disobedience is to continue in willful sin. This being true, how can these 150,000 postmasters and employees be Christians? What right has the legislative and executive power of this government to deprive 150,000 persons of Sabbath privileges—yea, of heaven itself? But you say: "These persons are free, so that they need not accept these positions." This is true, and it is also true that if the government did not demand of these persons labor upon the Sabbath they would not work, therefore the government is first in the transgression, and stands condemned before God.

How true this couplet:

"Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

We have become familiar with this sin, and go on tolerating it. Yes, professed Christians continue to accept these positions under the plea of necessity. "The ox is in the ditch," they say. Alas! that poor old ox has been in the ditch for about nineteen hundred years. How did he get in there? Confess the truth: you drove him in. Then let him stay there and die. Better, infinitely

better, for you that the old ox (?) die than that you by living in known sin send your soul into eternal death. We have heard the changes wrung upon the word "necessity" until we are sick of it. This word is as much abused as the words "liberty" and "freedom." "It is a matter of necessity, a question of meat and bread, for me to serve as postmaster," says one. Says another: "I am compelled to do this work for the railroad, the gas company, the street car company, or 'I will be fired out.' " Well, infinitely better to be fired out of your position now, than to be fired in throughout eternity. No man is compelled to disobey God. Prophets, apostles, and martyrs died rather than to disobey him. This martyr's spirit is necessary now to check this downward stride to ruin.

But so long as *men* calling themselves Christians, and dressed in the livery of heaven, *go* first to the post office, *get* their mail, *read* the current news, and business letters, then *go* to the house of God, *take* their seat with sanctimonious air, *take* the sacrament and *wipe* their mouths complacently, and then *say* "*Works of necessity* must go on upon God's day," we may not hope for a change for the better. Or worse still, these same ensamples of light take pleasure rides, transact business, and do almost anything on the Sabbath except go to the class meeting, or some of them even to Church.

3. *The running of railroad trains on the Sabbath is a gigantic evil.*

It is a public nuisance, depriving according to the best statistics not less than 250,000 persons of their Sabbath. Many of the number are members of the different Churches. They groan for a respite from labor on the Lord's day, that they may worship God according to the dictates of their own conscience. Many of these are unsaved men, who are not likely ever to be saved, for the reason they are kept by their ungenerous employers from the purview of gospel privileges. These 250,000 men appeal to the Christian sentiment of this land for relief. There is no necessity for Sunday trains. Railroad magnates themselves, among whom we mention B. H. Young and Hon. W. D. Dodge, state that as much or even more can be made by running six days in the week. But these railroad men, who own a controlling interest, think they make money by running seven days in the week. So they take it in hand to make money; to make money at the price of human comfort, at the price of virtue, at the price of souls. This business, more than any other, leads to the profanation of the Sabbath, because it touches society at so many points.

Stop all trains and you give 250,000 men a day of rest, time with their families, and the *chances of salvation*. You stop the Sunday mail business and thereby give 150,000 more men the immunities of the Sabbath. You stop the demoralizing and debasing Sunday excursions, Sunday travel, and the annoyance to the public of the rush and

clanking of running trains, the whistle of locomotives, the rustling of the irrepressible porters and cab drivers.

What right have the millionaires to make money by robbing God and their employees of that God-bequeathed boon: the Sabbath day? Why say to the poor man "Thou shalt not plow or hoe," and yet allow corporations to carry on their business? Does wealth bestow peculiar privileges upon its possessors? Does wealth place a man above law ecclesiastical and civil? Then why tolerate this Sabbath desecration on the part of these railroad, street car, and other corporations? Why allow this wholesale robbery of God and man to be perpetrated in the resplendent light of this gospel age, in this land of the noble and the free? But hush! I stand with bated breath, but speak I must. God's professed children countenance and abet this business by traveling on these Sabbath desecrators under various pretexts and for various purposes: to go to Church, perhaps, or to visit, or to attend to some business, or for some cause. Are they not aware that, whatever the pretext may be, when they travel on the railroad or street car they sanction Sabbath desecration? It will avail nothing to say "they will run any way." Suppose they do; that is no reason you should perpetrate a wrong against humanity, yourself, and your God, because some one else does. As well to say "I will steal because some one else does," or "I will keep a saloon because some one else does."

When you travel by these public conveyances on the Lord's day, you trample God's commandment beneath unhallowed feet. The encouragement given this illegitimate business by professed Christians augments the demand for the continuance of this business. "Tell it not in Gath, publish it not in the streets of Askelon; . . . lest the daughters of the uncircumcised triumph;" but I must speak it; candor demands it: even ministers of the gospel become allies to the evil one, and abet this business by traveling from place to place on the trains on the Lord's day. "The beauty of Isreal is slain upon thy high places: how are the mighty fallen!" Our hands are tied while these things exist. These do the cause of God more harm than all the infidels in the land. Imagine a minister getting off the train on Sunday, driven to the church door by a coachman, entering the pulpit and announcing his text, "Remember the Sabbath day to keep it holy." Then to be consistent with himself he must take away from God's word by saying, "except when it suits your convenience to travel on Sunday." I pray God to deliver us from such inconsistency.

4. *No greater evil with less extenuation is being fostered in our midst than the publication and circulation of Sunday newspapers.*

I prefer to let the secular press speak out in the meeting, and expose this crying sin, lest newspaper men raise the hue and cry of unjust dealing.

In the issue of the 15th of November, 1871, the

New York Tribune said: "We are opposed to anything which tends to increase the already too great a tendency to break down the observance of the Sabbath." I am sorry to say that that paper has since fallen from grace.

The *Pittsburg Commercial Gazette* of March 31, 1882, said: "Those of our contemporaries who publish Sunday papers do not take kindly to the opinions expressed by the Sabbath day observers. This was to be expected, as they prefer to quietly but surely break down the observance of the Sabbath day. The truth is that Sunday papers have no more right to publish than have merchants to open their stores and do business on the Sabbath. Sunday papers are published solely to make money. Were they not profitable, there would not be a single paper issued. The assertion, so often made by the advocates of Sunday papers, that more Sunday work is done on a Monday morning paper than is done on a Sunday paper is not true, and they know it. This is only a pretext to throw dust in the eyes of the religious people. There is no one thing which the anti-Sabbath people rejoice so much in as Sunday papers. They know that once the daily press is conceded the right to publish on Sunday, by the Sabbath day observers, that it will be but a short time till the day will become one solely for recreation and pleasure. Grant to the newspapers the right to publish seven days in the week, and it will be but a few years till the merchants will claim the same privilege. And why not?"

This utterance was in the *Chicago Daily News* of August 12, 1884: "The Sunday paper itself has created the only demand there is for it."

The Sunday paper is made the vehicle for gossip. Choice bits of scandalous stories, rapines, murders, assassinations, and suicides fill its columns—a vocabulary of putrid matter, enough to contaminate any ordinary mind. All this finds its way into Christian homes, and it is gulped down by parents and children before starting to Church. No wonder the preacher has an uphill pull preaching to such auditors. No wonder they think the sermon stale and long. Full of the news of Congress, current prices, etc. No wonder our children are going to ruin after reading such stuff.

But these are not the greatest objections to these Sunday papers. They deprive about one hundred thousand printers and attachees to printing offices, not to speak of the newsboys, in part or wholly of their Sabbath privileges.

5. *Step by step we are losing our Christian Sabbath.*

Of late years the Sunday baseball craze has struck this nation—a perfect cyclone of demoralization. Our young people are being drawn into this whirlpool of ruin by the hundreds. None can estimate the damage to society of this debasing practice. And now, to cap the climax, fairs and expositions must be opened under the pretext of favoring the poor, but, forsooth, to make money. Let the poor man know that these corporations are

striking at the heart of the Sabbath. Once they can get a continental Sabbath, then they will require seven days' labor for six days' pay. These evils are depleting our Sunday schools and lessening the attendance at Church, steadily but surely as a canker eating up our moral life. With these evils we should class Sunday excursions and sacred (?) concerts. Sacred, did you say? A misnomer, surely. In fact, the devil's claptrap to catch the unwary.

6. *Of course the whisky venders, with infidels, will always be found in the crusade against the Sabbath.* Break down the legal barriers to their Sabbath traffic and you at once open the very flood gates of hell. Substitute the continental for the Christian Sabbath, and these venders will reap a harvest of wealth at the price of morality, virtue, and blood. Here avarice plays upon appetite, and appeals to the baser elements of human nature, and demands the extermination of the Christian Sabbath. Ah me! here is the dead line. You dare not obliterate this day; if so, a reign of terror and death will set in never before known in this fair land. These men are law-breakers, any way, "to the manner born." They are constantly violating our Sunday laws as the case now stands. Am I complaining? Be it so. The guest at the hotel complained to the landlord about the towel. The landlord indignantly said: "You are the three hundredth man that has wiped on that towel, and you are the first man that has complained." Am

I the first to complain of this dirty towel, these sinks of hell? Nay. Let there go up a universal complaint from every good citizen of this government against all this Sabbath desecration, and especially against these cesspools of iniquity.

7. *We are taking into the bosom of this republic a viper that is sucking our lifeblood.* I refer to the vicious foreign element that is pouring in upon us from all the ends of the earth: communists, nihilists, anarchists, revolutionists, and I know not what.

The very foundation of this government is trembling. Influences are at work which, if not checked, *will speedily involve us in ruin.* This foreign and domestic infidelic element, consorting with the whisky venders, and aided by cowering and timeserving political tricksters, presents to us no ordinary foe. The Philistines are upon thee, Samson! Awake! Arise! Why sleepeth thou in the lap of security? The enemies of our liberties are at work. Evidences of their aggressive spirit are on every hand. In 1882 the saloon keepers of California, by cajoling or menacing the Democratic party, succeeded in getting an anti-Sabbath plank in their political platform, which resulted in repealing the Sabbath law. California is now the only State in the Union that has no Sabbath law. The Sabbath laws are more or less strict in the different States. The rule has ever been to allow works of necessity to be done. Such was the Sabbath law in Texas until 1871,

when the law was so amended as to allow things of mere convenience to be done. Again in 1883 and 1887,* the Legislature amended the law so as to allow greater desecration of the Sabbath. The most startling thing that has occurred for many years, if not to say during the history of the past, occurred in the Senate of our own dear State, the grandest in the galaxy of States, during the sitting of the last Legislature. A bill was introduced † by a foreigner to destroy at a stroke all of our Sabbath from 9 A.M. to 4 P.M. When I began to look into this subject I wrote to my esteemed friend, Hon. E. J. Simkins, of Corsicana, who has served his constituency in the State senate with distinguished ability for two consecutive terms. I received from him a lengthy answer, from which I now quote: "I am glad to see the ministers of God waking up on this important question, for you have been asleep too long already. The spectacle of a Texas Senate evenly dividing upon the Christian Sabbath, and the Lieutenant Governor of State casting the deciding vote against that day, is enough to awaken thoughtful interest. The Bible going out of our schools, and the country becoming Germanized, or what is much the same thing infidelized, and everything apparently drifting from the old moorings!" Ministers of God asleep! and their flocks, too, ruminating quietly on the verge of an awful moral volcano that is just ready to break forth in an eruption that will overspread this land with the lava of death!

* Appendix C, p. 97. † Appendix C, p. 100.

Will we continue to lie supinely till our chartered rights are forever gone? Heaven forbid! Forbid it, Almighty God! There can be no doubt that the enemies of God and man are encroaching upon our religious freedom.

We have seen that the Sabbath law is the law of God; that it is an essential law of our being; that it is the basis of our moral and social fabric and the fundamental law of our government; that Sabbath laws have been enforced throughout the ages; that in the opinions of the best men, wisest jurors, statesmen, and philosophers the Sabbath is essential to civil liberty. Now, in the face of all these facts, what man laying claims to statesmanship would dare reach forth his leprous hand to touch this ark of God? Who would have the effrontery to legislate against God? Who would dare to legislate against humanity, against himself? But what do you think of a politician claiming to be a Christian that would lend his influence and cast his vote against the Christian Sabbath? Why, only in the light of a traitor, as we do of Benedict Arnold; as we do of Judas Iscariot, who sold his Lord for thirty pieces of silver; as we do of Balaam, who loved the wages of unrighteousness; as we do of Brutus, who betrayed the trust of Cæsar. We can think of him only as a traitor to God, an *apostate* from the faith, a *traducer of purity*, covered with the shame of *perfidy*. A statesman, you say! Think of such a monstrosity, as compared with Macaulay, Gladstone, D'Israeli,

Shaftesbury, Argyll, Bright, Broadhurst, and other illustrious names across the water—men who had depth of penetration sufficient to know the value of the Christian Sabbath, soul capacity to appreciate it, and the manhood to defend it. Think of such a political pigmy compared with the illustrious names of Washington, Webster, Lincoln, Seward, McClellan, Garfield, Noah Davis, Justice McLean, and Thomas Jefferson, who paid the following compliment to the Sabbath school: “The Sunday schools present the only legitimate means under the Constitution of avoiding the rock on which the French Republic was wrecked.” Let the ringing words of the immortal Blackstone in his commentaries confound such a driveler: “The profanation of the Lord’s day . . . is a ninth offense against God and religion, punished by municipal law of England. For besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follow its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as of public worship, is of admirable service to a state, considered merely as a civil institution.” Did you call the character that we are pursuing a statesman? Nay, a demagogue, a time-server. I would tear off the hypocritical tapestry thrown around such and let the world see the real political centaur beneath the *pretentious* covering.

I now take occasion to introduce to the reader the author of this nefarious bill, Mr. Maetze,* who is a Prussian by birth. Sometime during the decade from 1840 to 1850 he was in the German Reichstadt, or House of Parliament. As I have his history, he had to flee his country on account of revolutionary proclivities. It remains for this man, a foreigner† with little or nothing in common with the good people of this country, to put the knife to the throat of our liberties. This foreigner, a disturber of the peace of his native country, a revolutionist, here in our own South land, in this great State of Texas, the land of the brave and the home of the free, where our fathers with their sweat and blood won on the gory battlefields of the Alamo and San Jacinto our civil and religious liberty, would break down at a stroke our safeguard.

He comes under a mask with effete weapons and exploded arguments, and talks of the Sabbath law being an infringement of civil rights and personal liberty. To patiently endure this would not be a virtue, and curtly we would now inform Mr. Maetze that if our laws don't suit him he can retire. If he prefers the continental Sunday to the Christian Sabbath, let him go back to Prussia. These foreigners are here on their own motion; and if our laws are not to their liking, let them go back from whence they came. And the sooner they go the better for us. I wouldn't be under-

* Has since died. † See Appendix A, page 93.

stood as opposing good and law-abiding foreigners. We bid them welcome to our liberties, to our Sabbaths, and to our religion. But this rabble crowd of which Mr. Maetze seems to be a leader, who would convert our country into a pandemonium—this beer-guzzling and Sabbath-desecrating element—we are more than willing to give up. It is proper to say that many of these foreigners rank with our best citizens. They become identified with our institutions and laws at once, and support them with fidelity of purpose. To all these we extend a hearty welcome. Strange to say, twelve other Senators* some of them the sons of Texas, reared in this gospel land, the creatures of Christian institutions, who owe their all to the Sabbath teaching, training, and influence, joined in this diabolical conspiracy against our liberties. We could have expected no more of some of these men. Their past record shows them to be the *allies of the saloon*, the enemies of temperance, sobriety, and morality.

There was a tie vote in the Senate upon this great question, on which, disguise it as you may, hung the future destiny of this great State. An opportunity was now given to our Lieutenant Governor, Mr. Pendleton, to hand his name down to coming generations as a true man to the Sabbath, to his profession as a Christian, to the poor of his constituency, to morality and to God. But alas! we are forced to turn away with disappointment. How unfortunate that casting vote! By it the

* See Appendix B, p. 95.

Lieutenant Governor did say that God was wrong in commanding men to keep the *entire* Sabbath day holy. He virtually said by his casting vote against the Sabbath that he knew better than God, that he is wiser. God says, "Keep the day holy;" the Lieutenant Governor says, "Keep *seven hours* of the day holy. The balance of the day you can sell, buy, work, play, dance, hunt—do as you please. Let down the gap for all manner of profanation," says Lieut. Gov. Pendleton. Seventeen hours in the twenty-four. What could have prompted such remarkable action on the part of these men? There is not a valid argument that could be made to support this measure. It is too late in the day to resort to the sophistic dodge of personal liberty. Nay, the argument of personal liberty is on the other side of this question, as we have already seen. Then what can they plead in extenuation of an act so plainly at variance with every interest of this government? It will avail these men nothing to tell an enlightened constituency that they are antisab-batarians from principle. How can a man oppose the moral, civil, and religious interest of his State from principle? How can he oppress the poor by putting them at the mercy of the rich from principle? How can he stand up and legislate against God from principle? Principle indeed! Why, such a plea does not stand to reason. It is simply impossible for such an act to be based upon principle. If these men were ignorant of the facts and

principles demonstrated in this treatise, then they are too stupid ever to be trusted again with our sacred rights. But if they acted from *policy*, if *this be a strategic, political act to secure the votes of the foreign and saloon element* (and we believe this to be true), then these men deserve nothing but contempt. To-day we arraign them before the bar of an enlightened constituency for having sought by their votes to outrage religion, trample upon morality, and sacrifice liberty. We believe that we voice the sentiment of true American citizens, and a law and order loving people, when we say that these men should never again receive the *suffrage of the people of this State for any office whatever*. They have proven themselves unsafe legislators.

Our devotion to the Sabbath should be as marked as that of the old Scotch woman that Mr. Irving, the English actor, claims to have met near Balmoral. In speaking of the queen, Mr. Irving said: "The queen is a good woman." "I suppose she is gude enough; but there are things I canna bear." "What do you mean?" asked Mr. Irving. "Well, I think there are things which even the queen has no recht to do. For one thing, she goes rowing on the lake on Soonday; and it's not a Chreestian thing to do." "But you know, the Bible tells us —" "I knaw," she interrupted, angrily, "I've read the Bible since I was so high, an' I knaw ev'ry word in't. I knaw about Soonday fishing and a' the other things the gude Lord

did; but I wan you to know, too, that I don't think any the more, e'en of him for a doin' it."

Our devotion to God and principles should cause us to lose sight of all favoritism and be the ruling motive of life. No man should escape uncensured who is guilty of flagrant acts of violence to the best interests of his country, it matters not who he may be, king, priest, or subject. Nor should we be slow to stamp with condemnation all acts that look to the degradation of our race. Reformations have never been effected by anything less than the intrepidity of a Paul, the audacity of a Luther, the inexorableness of a Knox, the zeal of a Whitefield, and the consecration of a Wesley. A cowering and a time-serving spirit among professing Christians is as fatal to reform as among the professional politicians. Let Christians be free to speak against the acts of the demagogues, who wink at crime and consort with the evil by supporting the whisky traffic and Sabbath desecration. Let them know that they will be held to account at the tribunal of Christian sentiment as well as *at the ballot box*. I would be untrue to nature and guilty of ingratitude were I not to mention with commendation, in this connection, the name of our esteemed fellow-citizen, E. J. Simkins, of Corsicana, Tex., who so promptly met Mr. Maetze's prepared address in support of his demoralization Sunday bill with a vigorous impromptu speech. Such men as he and the other twelve who voted with him are the hope of the

country in this day of degeneracy. True patriotism still lives in the bosom of such men.

III. THE APPEAL.

Let us not be discouraged. There are from 20,000,000 to 25,000,000 of professing Christians in these United States, who favor the Christian Sabbath. Besides these there are, perhaps, 15,000,000 of philanthropic people outside of any Church who stand with these Christians in sentiment. Back of these is the Lord of the heavens and the earth, who is pledged to help those who contend for the right. We are opposed only by from 25,000, to 35,000, Seventh Day Baptists and Adventists, who are in league with all sorts from the most abandoned prostitutes to the time-serving politicians, all of whom number from 20,000,000 to 25,000,000. All we need to succeed is to become fully alive to the situation and our duty respecting it.

Fellow-citizens of this grand republic, ye sons and daughters of light, arise, and shake this slumber from your eyes! The issue is upon us; contend for home, country, and for God! Let us write, make speeches, deliver lectures, preach sermons, and hold mass meetings, until a sentiment is formed that will so fortify our holy Sabbath that no intruder will dare approach to destroy it. Let the women come to the front and begin to whereas, and the men will begin to resolve. But we must not stop at this; we must organize law and

order leagues throughout the land, to see that our present laws are enforced against this lawless element, that is fast riding down all that is dear to us. We must push the battle against *Sunday mails, trains, and newspapers*, until we have conquered and given back the Sabbath to the half million people who are being robbed of it by these desecrators.

Our greatest danger lies not in political demagoguery, great as this is, but in Christian defecation. We may not expect to arrest the tidal sweep of Sabbath desecration until ministers and Church members keep the day holy. As long as professing Christians ride on railroads and street cars on the Sabbath, and get their mail, read secular papers, visit, prepare sumptuous dinners, take pleasure rides, and buy meat, milk, ice, and such like on the Sabbath we are powerless as reformers. In 1880 a general Sabbath convention at Boston petitioned the Legislature of Massachusetts for improvements in the Sabbath laws. The legislative committee replied: "The trouble is with you of the ministry and Churches. So long as you buy Sunday papers, and use Sunday trains, bakeries, markets, and barber shops, little can be done for Sabbath observance." Whatever may be the pretext under which these things are done, the effect on society is the same. And because of such a precedent, others go to greater lengths in profaning the day.

I appeal to you my countrymen, to the philan-

thropic, to consecrated womanhood, to all who love law and order, virtue and God, rally to this cause.

This time-honored institution must live. The eternal laws of nature and morality demand it. The eternal fitness of things demands it. The sin-cursed generations of men, millions of whom are now sunken into the depths of woe, plead with you for this sacred day.

In dread apprehension of eternal damnation, the dusky sons of toil, suspended over the vortex of an awful hell, upon life's slender thread, call for the respite from labor, the sacred influences of home, and the immunities of the gospel which the Christian Sabbath alone can bring them. The ever blessed God, who hung out the heavens in their beauty and decorated the earth with infinite artistic skill, demands that this day be kept holy. To commemorate our deliverance from the thralldom of sin and death, by the resurrection of our Lord from the tomb, who conquered death in his own dominion, and threw over the grave the coruscation of eternal glory, let us preserve intact the sanctity of this day: Upon this depends the salvation of the nation, the glory of the Church of Christ, and the happiness of men. Upon it concentrates our joy, and upon it culminates all our hopes.

And finally viewing this day as a type of eternal rest, where the good of all ages shall rejuvenate in the blissful regions of a glorious immortality, I

submit this question, with the beautiful lines of Christopher Wordsworth:

O day of rest and gladness;
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright.
On thee, the high and lowly,
Before the eternal throne,
Sing 'Holy, holy, holy,'
To the great three in one.

Thou art a cooling fountain
In life's dry, dreary sand;
From thee, like Pisgah's mountain,
We view our promised land;
A day of sweet reflection
Thou art a day of love;
A day of resurrection
From earth to things above.

CHAPTER II.

THE SABBATH WAS CHANGED FROM THE SEVENTH TO THE FIRST DAY BY DIVINE AUTHORITY.

“THE word ‘Sabbath’ means to rest from labor, to lie by, to keep holy day, to cease.” (Gesenius.) “A season or day of rest; one day in seven appointed for rest or worship, the observance of which was enjoined upon the Jews in the decalogue, and has been continued by the Christian Church with a *transfer of the day* observed from the last to the first day of the week; called also the ‘Lord’s day,’ in commemoration of the resurrection of Christ upon that day.” (Webster.) These definitions contain the gist of the argument to follow. God, having instituted the Sabbath at the creation of the world, designed that it should be perpetuated universally throughout all ages. Therefore he made it possible for all men everywhere to observe it. It received the sanction of God at Sinai, and Christ also by his example and teaching indorsed the Sabbath.

I. DOES THE VALIDITY AND DESIGN OF THIS DAY DEPEND UPON A SPECIFIC DAY, THE SEVENTH DAY THAT GOD BLESSED AND SANCTIFIED?

This question and many others were settled by the apostles. It was hard for the Jews to break away from the old forms of worship when they

embraced Christ as their Saviour; hence we find that many of them still clung to the rites and appendages of the Mosaic economy. Among these there arose teachers who gave the apostles no little trouble, because they urged the Christians to observe the rite of circumcision and the seventh-day Sabbath. The result was that at first many of the Christians kept both the first and seventh days, just as some do now. But the apostles earnestly sought to correct this error. To this end Paul wrote to the Colossians, saying: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." (Col. ii. 16, 17.) In commenting on these words, Mr. Benson says: "The whole of the ceremonial law being abrogated by Christ (Col. ii. 14), Christians are under no obligations to observe any of the Jewish holy days, not even the seventh-day Sabbath. Wherefore if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the seventh-day Sabbath, they set apart the first day of the week for public worship." Eadie says on this same passage: "Nor were they to hallow the Sabbaths, for these had served their purpose, and the Lord's day was to be a season of loftier joy, as it commemorates a more august event than either the creation of the universe or the exodus from

Egypt.” Wordsworth says: “*Sabbaton*, the seventh-day Sabbath, the Jewish Sabbath, which as far as it was the seventh-day rest had been fulfilled by Christ resting in the grave.” As far as I know, this is the accepted construction among commentators upon this important passage. So this question was settled in the apostolic age, and left to rest thus, until the rise of the Seventh-day Baptists, in 1678. They are but few in number, amounting in 1880, including the German organizations, to 9,609 communicants and 86 ministers. The Seventh-day Adventists numbered at the same time 15,570 communicants and 144 ministers. These figures give an aggregate of 25,409 (exclusive of the Jews) who are at war with the Christian Sabbath on religious grounds. What the Seventh-day Adventists lack in numbers they make up in activity and vehemence in the unrelenting war that they wage upon the Christian Sabbath.

We answer the above question negatively for the following reasons:

1. *If God had designed the seventh day upon which he rested to be the world's Sabbath throughout the ages, he would have expressly commanded it.*

This he did not do. In Genesis ii. 2, 3, which gives an account of the institution of the Sabbath, we have a simple statement of two facts. One is that God rested on the seventh day; the other, that he sanctified the day on which he rested. If

he had intended that the identical time observed by him as a period of rest should be perpetuated throughout all ages, he would have so arranged the eons of time as to preclude all doubt and avoid the possibility of mistake. But we are left in doubt in the incipency, as to when the day began and ended. Who can decide from the statement before us whether the day began at 12 o'clock midday or 12 o'clock midnight, or at sunrise or at sunset? All the evidence we have on the subject is contained in the account of the creation, in the book of Genesis. In the fifth verse of the first chapter we have the announcement: "And God called the light day, and the darkness he called night. And the evening and the morning were the first day." A literal translation is: "And the evening was, and the morning was day one." The same statement is made of the succeeding days down to the seventh, where it is said that God ended his work and rested on the seventh day from all his work; that he blessed the seventh day and sanctified it. As the time of reckoning the day has varied at different periods and among different nations, who would dare assert at what hour the day began and ended in the beginning of time? The accepted theory of many scientists is, that the days referred to in Genesis are not literal days, but periods of time stretching through many years. This theory has many advocates even among the orthodox. If this should be true (whether true or false it does not effect the truth of the

Bible), what becomes of the Sabbatarian theory? * Of course no long period of time stretching through a period of years can be observed by men as a Sabbath of rest. But such was the Sabbath that God observed, if these days represented long periods of time. We find the Sabbatarian theory beset with insuperable difficulties in the beginning of this argument, and these difficulties will be found to increase as we proceed.

2. *All that the law contemplates and enjoins is that after six days of labor the seventh day shall be observed as a day of rest and worship, and to commemorate some important event.*

This is the only reasonable, practical, and scriptural view of this question. To contend for anything else is to contend for the impossible. In the preceding chapter we have shown that the nations of the earth have ever held to the septenary division of time. That before there was a Jew upon the earth, after six days of labor, the seventh was observed as a day of rest. After the institution of the Sabbath at the creation, for a period of two thousand five hundred and thirteen years, not a word has come down to us through the Scriptures upon this subject. Not an utterance is heard, until we stand at the base of Mount Sinai and look upon the imposing scene. The whole mountain is wrapped in smoke and flame, and trembling as if with fear and dread at the majesty of its mighty

* We use the word "Sabbatarian" for convenience to apply to seventh-day Sabbath advocates.

Creator. The blasts of the trumpet bid the people draw nigh to the scene, while the echoes of the mighty thunders, commingling in sublimest strain, warn the people not to touch the mount. Beholding with awe, they see Moses ascend the mountain, where God announces his sovereignty and proceeds to say: "Remember the Sabbath day to keep it holy." During the period of two thousand five hundred and thirteen years that had intervened from the institution of the Sabbath to this remarkable transaction, the Hebrew people had come upon the stage of action, had been in bondage, and had lost, because of oppression or through neglect, their Sabbath. This is evident from Nehemiah ix. 13, 14: "Thou camest down also from Mount Sinai, . . . and madest known unto them thy holy Sabbath." And Ezekiel xx. 10-12: "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." In the first text it is said that God made known to the Israelites the holy Sabbath. In the second text he says he gave them his Sabbaths. If they had not lost the Sabbath, this language is misleading. But it is evident that they had lost the Sabbath. In reenacting the Sabbath law, God did not reckon from the first day of creation, but from the first day upon which manna fell. This fact is clearly established in Exodus xvi. 2-30. Read and consider.

The people murmured against Moses and Aaron. The Lord promised bread from heaven, that the people might gather a certain portion every day for five successive days, that on the sixth day they were to gather twice as much as on the preceding days. (Verse 22.) "And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." (Verse 23.) "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." (Verse 26.) Some of the people went out on the Sabbath day to gather, and found none. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: . . . let no man go out of his place on the seventh day. So the people rested on the seventh day." (Verses 27-30.) Henceforth the seventh day from the falling of the manna was to be the rest day of the children of Israel, not as a token or sign of the rest following the work of creation, but as sign of their deliverance from Egyptian bondage. They now had liberty to keep God's commandments; and the Sabbath just given them was to be a rest day from all servile labor, a holy day for worship, and a commemorative day, signifying their freedom from Pharaoh's yoke. The evidence of this we have at hand: "Six days thou shalt labor, and do all thy work: but the seventh day is the Sabbath of the Lord

thy God. . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." (Deut. v. 13-15.) As the hebdomadal cycle brought the Sabbath, the seventh day from the falling of the manna, the people joined in singing pæans to the God of their salvation for the wonderful deliverance brought to them as a nation. The Sabbath was a sign to them in a particular sense, as it signified a particular thing, and in which sense it was confined to the Jews. In all this no attempt is made to compute time from the creation. Not a word is said about the seventh day upon which God rested, nor have we here the slightest intimation of that event. A new event has transpired to which the Jewish Sabbath refers. But all that God intended in the outset is here met. The only difference between this Sabbath and the original Sabbath is in the thing signified: the first signified the creation; this signified the deliverance of the Jews from bondage. God's purpose is as fully fulfilled by the one as by the other; all that he ever contemplated is that after six days of labor the seventh should be observed as a day of rest and worship. Therefore the law reads: "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord." (Ex. xxxv. 2.) But for convenience and to avoid confusion, that uniformity might

be maintained in preserving the sanctity of the day, God has given at different periods of the world's history three important events to commemorate, from which the Sabbath is reckoned, and to which it is made to refer—to wit: the creation of the world, the deliverance of the children of Israel from Egypt, and the resurrection of our Lord from the tomb. We call attention to the fact that it is not essential to the sanctity of the day, nor a prerequisite element to the fact, that the Sabbath should throughout all time fall upon the identical day upon which the event transpired that it signifies. The spirit of the law is met by the intent. The Sabbath that has the prestige of the ages, that has stood the test of centuries, and has had the strongest defenders among the learned and the pious, and upon which concentrates both *exoteric and esoteric evidence* is valid. It was not essential to the Jews that they should keep the very day on which the manna ceased to fall as the Sabbath, but it was essential that they should keep *one day* in seven as holy to the Lord. Neither is it essential to us that we keep the identical day upon which Christ arose from the dead, but it is necessary that we keep *one day* in seven holy to the Lord, and that we regard that day as commemorative of the resurrection of our Lord, a sign of our deliverance from the thralldom of sin and the bitter pains of eternal death. It is also necessary that there be uniformity for the convenience of worship and rest, and to preserve the sanctity of the day, and

also that the environments of the civil law may be thrown around the day, to protect it from the desecration of the vile.

3. *As God designed religion to be practicable, he has commanded nothing that is impracticable.*

A commandment requiring all men to keep the seventh day, reckoning from the creation, would be impossible. In this age of the world, amid the confusion of chronologists, who can say that this or that is the seventh day? We call attention to the fact that the chronology of the Bible is that of the Masoretic Hebrew Bible, which is followed by Bede and adopted by the reformers. This makes the world 4,004 years old to the Christian era. But the Septuagint, which Dr. Kennicott and others argue is preferable, makes the world 1,500 years older. Here is a discrepancy of 1,500 years of time between the best chronologists. This being true, who would have the audacity to say that the day we call Saturday is the seventh day from creation—the day upon which God rested? To undertake to maintain such a proposition is to betray a spirit of *dogmatism*, if not to say *recklessness*, that deserves the contempt of all lovers of truth. It is out of the question to determine any particular day when there exists such a discrepancy of years. The fact is there is no period from which we can reckon days in the beginning of creation, since the Sabbath observed by the Jews was reckoned from the first day the manna fell. We would not dare assert that we keep the

identical day, the first day of the week upon which Christ arose from the tomb. Our chronology, which was introduced by the Roman abbot, Dionysius Exiguus, in the sixteenth century, which became general during the reign of Charlemagne, dates the Christian era December 25, 754 Anno Urbis—*i. e.*, from the founding of the city of Rome. Dr. Schaff says: "Nearly all chronologists agree that this is wrong by at least four years. Christ was born A.U. 750 (or B.C. 4), if not earlier." This statement he follows with an elaborate and cogent argument. (Schaffs "History of the Christian Church," Vol. I., p. 112.) So here again is a discrepancy among the chronologers. If we have no way by which we can certainly determine dates (and we have not), neither can we determine whether or not we keep the first day upon which Christ arose. But we are not concerned about that, since we meet the divine requirement, and comply with the law. We fulfill the conditions for which the day was instituted. It therefore makes no difference whether we keep the first, second, seventh, or any other day. We have a rest day, a day holy to the Lord, a day for worship, which is a sign of our redemption from the condemnation of sin and death, as it commemorates the resurrection of Christ. But who can say that we do not keep the very day upon which Christ rose, and that this is the identical day upon which God rested, *the original seventh*, and that it is the very day given to the Jews for their Sabbath? However, there is no evi-

dence either in favor of, or against this. How can there be amid the mutation of time that has produced a discrepancy of years? We hardly know whether to pity the credulity of the man, or to condemn the audacity of the dogmatist who contends for a veritable Sabbath, the *identical day* upon which God rested. This question of days is a sealed question, that no man can lay open.

4. *The theory of the Sabbatarians is opposed by a physical barrier.*

The difference of longitude and of latitude makes a difference of time. Hence it is a physical impossibility for all men to observe the identical time as a day holy to the Lord. The diurnal rotation of the earth, and the inequality of the days as we travel from the equator to the poles, varying in length from twenty-four hours to six months, oppose an insuperable barrier to this theory. What shall those do who have six months day and six months night, if this theory be true? How can they, and we, conform to the same day? This fact of itself is sufficient to prove the absurdity of the Sabbatarian theory. The sun is ever rising and setting. Traveling west or east, on reaching the 180th meridian of longitude, there is a sudden change of time. So steamers and trading vessels between San Francisco and Japan, on crossing this line, immediately change their calendar going or coming. Our antipodes keep one day and we another. We may reckon from the same event and keep the same day in numerical order, but we

cannot keep the identical time. All this clearly establishes the fact that God never intended that the validity of the Sabbath should be made to depend upon a *fixed day*. If so, he would have so arranged the time table that there could have been no variation. On the great dial plate of nature there had been indelibly inscribed in fixed characters the cycles of the ages. No such arrangement has been made; and if we are to be held to the Sabbatarian dogma, we are lost in the labyrinth of the ages, and there is nothing left us but the wail of despair couched in the words of Addison:

“The ways of Heaven are dark and intricate,
Puzzled with mazes, and perplexed with error;
Our understanding searches them in vain.”

But we are not left in such a state; we have the blessed Sabbath, a day that has the prestige of the ages, hoary with time, revered by men and blessed of God.

II. THE CHANGE FROM THE SEVENTH TO THE FIRST DAY.

That there was a change of days at the resurrection of Christ there is no doubt. That at that time the Jews were keeping the seventh day according to their reckoning from the falling of the manna, and that the Christians after the resurrection of Christ began to keep the first day of the week, there is no doubt.

1. *It is a significant fact that man's first day was the Sabbath.* God finished the work of

creation on the sixth day and rested on the seventh. Man, having been created on the sixth day, began his earthly career by observing the Sabbath; then followed six days of labor. As man began the work of the first dispensation by observing the Sabbath, so did men begin the work of the second dispensation by observing the Sabbath, the first day, and then followed six secular days. Thus it appears that there is an exact correspondence in this fact between the first Sabbath and the Christian. This is a significant coincidence which I do not believe is the work of chance, but of design to impress men with the great necessity of observing this holy day. The fullness of time had now come, Jesus was crucified and buried, and he lay in the grave on the old Sabbath, the Jewish Sabbath, which had fulfilled its end as a sign of the deliverance of the Jews from Egyptian bondage. Now the first day dawned upon the world, the conquering Son of God in triumph broke the bands of death and arose a conqueror from the womb of nature. Never did the sun usher in a day so glorious. It was the jubilee of the universe. At creation's birth the morning stars shouted aloud for joy, but at redemption's consummation the earth shook, the rocks were rent, and graves were opened and the dead resuscitated by infinite power, sprang into life and walked the streets of Jerusalem.

"'Twas great to speak a world from naught,
'Twas greater to redeem."

It were meet that men should observe the primitive Sabbath in token of the rest of God after he had made the world, and because he had sanctified the day. It were meet that the Jews should observe the Sabbath given them in the wilderness by Jehovah. It were also meet that the world should commemorate an event that directly involves the destiny of all men by observing the day as sacred that marked the event. So we may note that the change was a reasonable one, just such a change as we might expect to take place in view of the facts. At the death of Christ the Jewish cult terminated in a more perfect system of ethics, with rites less cumbersome. Nothing was destroyed or abolished, but many things were fulfilled; and some changed; the bloody sacrificial types, adumbrations of Christ, were fulfilled in his death. The seal of the covenant of grace (not the covenant itself) was changed from circumcision to baptism. The paschal feast, which signified the passing over of the Israelites by the destroying angel, gave place to the eucharistic supper, which commemorates the death and suffering of Christ. The Sabbath was changed from the seventh day, which was a sign of the deliverance of the Israelites from Egypt, to the first day, which commemorates the resurrection of the Lord. Those who prefer the Jewish Sabbath to the Christian thus far set aside *the great fact of our salvation* and go back to the old Jewish questions. To such the apostle speaks in the following words:

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” The Jewish seventh-day Sabbath was connected with ceremonial institutions. The Jews had lugged in many appendages, and had rendered the day burdensome. This day was a type of the Christian Sabbath, and now that the Christian Sabbath has been inaugurated, there was no need of the continuance of the seventh-day Sabbath. It had fulfilled its mission, and was now a burden rather than a delight. It gave way to its antitype, a day unincumbered by Jewish ceremonies and traditions. To all who would resurrect this day the apostle says, he is “afraid of them,” lest he had wasted his labor upon them.

2. *The transfer was evidently of divine appointment, or it could never have been made.* It was not made by the Gentiles, but by the Jews themselves. What induced them to make the change? They were much attached to their institutions, and clung to them with deathless tenacity. It was not all the Jews that made the change, but those that embraced the Saviour and his teachings. The others remained in unbelief and continued to observe the seventh day. Then the believing Jews observed the first day, while the unbelieving Jews kept the seventh. This increased the virulence of the

latter against the former, and with other things superinduced the spirit of persecution. Nothing but divine authority could have induced the change, for around the seventh-day Sabbath clustered the memories of the past and associations that rendered the Jews famous among the nations of the earth. But as a matter of fact the change was made, and that fact continues to this day as strongly attested as the sacrament of the Lord's Supper. If the change was not made in the apostolic age and under divine authority, then the question is: By whom and at what time was the change made? The Sabbatarians allege that the change was effected by Constantine, the Roman Emperor. But this statement is self-contradictory, for the Christians had observed the first-day Sabbath for more than three hundred years before the edict of Constantine respecting the Sabbath was issued. This edict was the first European civil enactment upon the Sabbath question, but many others followed at different times. In A.D. 311, Galerius issued an edict of toleration in connection with Constantine and Licinius. In that document he declared that the purpose of reclaiming the Christians from their willful innovation and the multitude of their sects to the laws and discipline of the Roman State was not accomplished (by the bloody persecution waged); and that he would now grant them permission to hold their assemblies, provided they disturbed not the order of the state.

At Milvian Bridge, near Rome, October 27, A.D. 312, Constantine conquered Maxentius. A short time after (313) Constantine and Lucinius met at Milan and issued a new edict of toleration, that went farther than the first and granted protection to the Christians. It was on March 7, A.D. 321, that Constantine issued his Sunday law, which reads as follows: "Let all judges, inhabitants of the cities, and artificers rest on the venerable day of the sun. But husbandmen may freely and at their pleasure apply to business of agriculture, since it often happens that the sowing of grain and the plowing of vines cannot so advantageously be performed on any other day, lest by neglecting the opportunity they should lose the benefits which the divine bounty bestows upon us." Bear in mind these dates, which we are careful to give that our case may be clearly made out.

Long before this edict, as will appear from the evidence that follows, the Christians had observed the Lord's day, which chanced to fall on the Sunday in question. This edict is not the language of a decree establishing a rest day for Christians, but that of legislation protecting a day already held sacred. Nothing can be plainer, for there is not the remotest intimation here of establishing a day of worship any more than in the edicts that have followed from age to age. Theodosius, in A.D. 386, prohibited all business and shows upon this day; and in 392 he prohibited contests of the circus, theatrical games, and horse races. In A.D.

440 Leo I. issued his edict, which reads as follows: "It is our will and pleasure that the holy days, dedicated to the Most High God, should not be spent in sensual recreations, or otherwise profaned by suits of law. . . . As to the pretense that an opportunity may be lost by this rest [of securing crops], this is a poor reason, considering that the fruits of the earth do not depend so much on the diligence and pains of man as on the efficiency of the sun and the blessings of God. We command, therefore, all, whether husbandmen or others, to forbear work on this day of the resurrection. For if other people [meaning the Jews who rejected Christ] keep the shadow of this day in a solemn rest from all secular labor on the Sabbath [the seventh day], how much rather ought we to observe the substance, a day so ennobled by our gracious Lord, who saved us from destruction." Why not claim this as the beginning of the Christian Sabbath, for here is more the semblance of primordial legislation than the edict of Constantine? But alas for the Sabbatarians! here, too, we find nothing but respect paid to an existing institution. Leo says that the Jews by observing the seventh day kept only the shadow, while the Christians kept the substance, a day so ennobled by our Lord, who saved us from destruction. In refutation of the allegation made by the Sabbatarians that Constantine inaugurated the Christian Sabbath, we have many and competent witnesses who vindicate fully and clearly the validity of our holy

Sabbath. The epistle which bears the name of "Barnabas," in existence in the second century, says: "We keep the eighth day with joyfulness, on which Jesus rose from the dead." Ignatius was the disciple of St. John, the apostle, and he surely knew the faith and practice of his leader and teacher. Therefore his testimony must be conclusive. He says: "Those who were brought up in an ancient order of things have come to the possession of new hope, no longer observing the Sabbath, but living in the observance of the Lord's day; on which our life also has sprung up against him and by his death." Justin Martyr, who wrote about A.D. 120, says: "Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead, for he was crucified on the day before, that of Saturn; and on the day after that of Saturn, which is the 'Day of the Sun,' he appeared to his disciples." Dionysius, Bishop of Corinth, about A.D. 170, says: "To-day we have passed the Lord's holy day, in which we have read your epistle." Clement, presbyter at Alexandria about A.D. 189, speaks of "the true Gnostic as keeping the Lord's day in commemoration of the Lord's resurrection." Bardesanes writes about the close of the second century: "Wherever we be, all of us are called by the same name of the Messiah, 'Christians;' upon one

day, which is the first of the week, we assemble ourselves together." Cyprian, A.D. 247, speaks of the Lord's day as sacred, and as at once the eighth and the first day." We have the testimony of Eusebius, Tertullian, Origen, Anatolius (Bishop of Laodicea), Victorius, Athanasius, and many others to the same effect.

Before we leave this feature of the subject we will quote from the teachings of the apostles a document written, according to the consensus of the scholars, not later than forty years after the death of the last apostle, and while many were yet living who had heard St. John. We quote from chapter fourteen: "But every Lord's day do ye gather yourselves together and break bread, and give thanks, after having confessed your transgressions. . . . For this is that which was spoken by the Lord." Is not this sufficient? Do we desire more evidence still? Then listen to the heathen writer, Pliny the Younger, in his letter to Trajan, the emperor, who wrote in the second century. He says the Christians "were accustomed to meet on a stated day before sunrise to sing a hymn to Christ as to a god." This was evidently the Lord's day upon which they met. So the allegation brought by the Sabbatarians that Constantine inaugurated the Christian Sabbath stands clearly refuted. It is admitted by eminent defenders of the Saturday Sabbath that within a hundred years after the apostles the Sabbath idea had been transferred to the Lord's day. So again we press the question:

By whom and at what time was the change made from the seventh to the first day, if not by divine authority under the apostolic administration? Let it be remembered that the burden of proof does not fall upon us, but upon the little band that would overthrow the faith of the Christian world and fill the land with confusion. But the defenders of the seventh-day theory have been forced to acknowledge that within a hundred years after the apostles the Sabbath idea had been transferred to the Lord's day, as shown by the teachings of Tertullian, that "on the day of the Lord's resurrection Christians should defer their business lest they give any place to the devil." Being forced to relinquish this claim, they have changed their tactics to some extent. The editor of the *Outlook*, the leading paper of the Seventh-day Baptists, says: "We make no attempt to show that the Sunday was not devoted to religious worship and Church assembling. All this we concede to have been done from an early time. Neither do we attempt to prove that in Europe the Church observed the Sabbath to any great extent after the fifth century; but what we shall prove is that the Sunday, previous to the sixteenth century, was never considered by the Church to be the Sabbath, was not called the Sabbath, and therefore the assumption that the Sabbath was changed by divine authority or apostolic example, from the seventh to the first day of the week, at the resurrection of Christ, is merely an assumption, without one particle of proof."

If it were true as set forth in the above extract, that the first-day Sabbath was not called by the specific name "Sabbath" in the earlier centuries of this era, that would not invalidate the day. There is an infallible test given us by the Master respecting false prophets, that applies to the case in hand: "By their fruits ye shall know them." And another similar to that was meant to apply to his own divinity: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Apply these tests to the Christian Sabbath, and they will be found to meet every condition of these principles, as we shall see further on. The question does not turn upon the name given to the day. It is not a question of *names*, but of *facts*. The question is: Does the first-day Sabbath answer the end designed? Does it meet the requirements and conditions of a Christian Sabbath? Does it serve the same purpose under the Christian dispensation that the seventh-day Sabbath did under the Mosaic dispensation? We will here consider the cognate character of the institutions. Dr. Orr has said: "The points of analogy, however, are so numerous that the better word would be identical." 1. Both are rest days for the bodies of men and for the beasts of burden. 2. They are both holy days, owned and blessed of God, and set apart for public congregational worship, days for observing the ordinances of the Church. 3. Both stand connected with an impor-

tant event, and are made to commemorate it. 4. And both are types of something future: the seventh-day Sabbath was the type of the Christian Sabbath, and the Christian Sabbath is a type of that eternal Sabbath that awaits the people of God beyond the grave.

The mathematical axiom is here apropos: Things that are equal to the same things are equal to each other. These days, being equal to the same things, are equal to each other. The seventh-day Sabbath having served its purpose as a part of a ceremonial administration, an administration of adumbrations, was fulfilled and supplanted by the Lord's day. The Jews when they met to worship were aroused to gratitude by a retrospective glance at their deliverance from Egypt's yoke, and a prospective faith in a better inheritance, a superior form of worship, less cumbered and transcendently glorious. To this fact the apostle refers when he says: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." As already stated, the seventh-day Sabbath was a type of the Lord's day. The Jews were loath to give up the shadow for the substance, and because of their great attachment for their former feasts and rest days the apostles had no little trouble in keeping out these from the worship of the early Church. And this is true of other Jewish forms. It was to rebuke this effort to ingraft Jewish forms upon the

Christian Church that the apostle wrote to the Colossian Christians: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come." (Col. ii. 16, 17.) And in Hebrews x. 1-9 he says: "For the law having a shadow of good things to come, and not the very image of the things. . . . He taketh away the first, that he may establish the second." The Jewish Sabbath was included in the things that were taken away, that the Christian Sabbath, superior in some particulars, might be established, that the type, the shadow, might merge into the substance.

The Christian Sabbath differs from the Jewish in that greater liberty is enjoyed. It is free from the appendages of tradition that rendered the Jewish a burden. It differs in that the Jewish was restricted to a national history, and made a commemorative sign of a national event. The Christian Sabbath commemorates an event that involves the destiny of all men, and is connected with a cosmic plan that contemplates the elevation of the nations of the earth. To all men it is a type of an eternal rest. It matters not by what name you may call it. *It answers its end.* It fulfills the conditions of a Sabbath such as is befitting the grand system of which it is a part. It has all the prestige and environments that in any sense are prerequisite to validate any claim. But to proceed with the argument.

3. *The New Testament furnishes us proof positive of the change from the seventh to the first day as the Sabbath.*

It is true that the apostles did sometimes resort to the Jewish synagogue on the seventh day, the old Sabbath, but simply as an expedient to get the ear of the Jewish worshipers, just as we frequently have service on Saturday as a matter of expedience, but in no way to sanction the claim set up by the Sabbatarians.

(1) Let us consider that this day was peculiarly honored by the resurrection of our Lord from the grave. In this it has a peculiar mark and distinction from all other days. Christmas day, which has the distinction of commemorating the birthday of our Lord, is held in honor by all professing Christians; but strange to say there are those who profess to honor Christ who would degrade and profane the Christian's holy day that witnessed the triumph of life over death, the day of conquest, the day of redemption. It is also significant that Christ had his first meeting with his disciples on the *first day*—in the evening of the same day of His resurrection. And the fact that his second appearance after the resurrection was just one week from the first appearance and on the *first day* goes quite far in fixing the sanctity of the day, and stands as a pledge that his presence shall be manifested to his people in the coming ages, when assembled upon *that day*, for His worship. This day was also honored with the fulfillment of

the prophecies relative to the baptism of the Holy Spirit—for upon this day was the Pentecost, ever memorable as the event when full-orbed salvation burst upon the earth in all its splendor and hallowedness; the harbinger of victory over death, hell, and the grave; the signal of the victory of the cross over all principalities and powers. Was ever day like this, so blessed of God and honored of men? These two grand events are enough to render this day sacred forever, and to perpetuate it as the Lord's day throughout all time.

(2) *The apostles observed the Lord's day, or the first day of the week.* So we have the statement: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts xx. 7.) The disciples came together to break bread, to celebrate the Lord's Supper on the first day of the week, and Paul preached unto them. The early Christians took collections at their services just as we do, to meet current expenses and to assist the poor. These weekly collections were taken on the days that they met to worship. Respecting these collections the apostle says: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. xvi. 1, 2.) If these collections were taken on the day that the Christians met to worship,

and that day was the first of the week, then the first day of the week was the day that the early Christians regarded as sacred, or as the Sabbath. So, then, the fact is clearly established that the Christians in the apostolic age did observe the first day of the week as the Christian Sabbath. This day, as we have already seen because it was rendered sacred by the resurrection of the Lord, received a specific and distinct name: the Lord's day; a hallowed day, to which all the prophecies pointed as the culminating event of the great remedial plan; the Lord's day in a sense that no other day can be; a day not to be profaned by men either by doing ordinary work therein or seeking pleasure thereon. St. John speaks of this day by its specific name: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." (Rev. i. 10.) This text does more than demonstrate the fact that this day was denominated the Lord's day, for it also reveals to us the fact the Apocalyptic vision of St. John was given upon that day. This intensifies the sacredness of the day. But long before this, the Psalmist, looking down through the roll of the coming years by prophetic foresight, forestalled historic statements in the sublime language: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." What day is referred to? Evi-

dently the Lord's day, the first day, the day upon which the Lord rose from the grave, the day that resuscitated the cherished hopes of a sin-cursed earth, the day that threw over the grave a coruscation of light that dispels all gloom, a day in which rejoicing angels caught up the refrain of earth's pæons, and sent back the watchword: "Hallelujah, for the Lord God omnipotent reign-eth." With the Psalmist we can say: "We will rejoice in it."

4. *This day has been and is being peculiarly honored of God.*

There never was a day like this. It was made glorious by the resurrection of our Lord; rendered ever memorable by the grandeurs of the Pentecost, when the sanctifying presence and power of the Holy Spirit, the paraclete, came to abide with the Church as never before. This day was signalized by the appearance of the Lord after his resurrection unto his disciples. It was rendered sacred by the apostles and early Christians who assembled together on that day to worship; and favored with the Apocalyptic vision of St. John. This day has been revered by confessors and martyrs, by the noble and the ignoble, and by the good and wise. It has stood the test of the centuries for nearly nineteen hundred years. And to-day it is the glory of men in all the walks of life, whether rich or poor, learned or unlearned, saint or sinner. This day is ever to be revered by men because it is honored of God. It stands interwoven into

the very texture of the Christian system. Destroy this day and you destroy the system. If you go back to the seventh-day Sabbath, you destroy the significance of the day, and revert to the Jewish sign of deliverance from bondage. You resuscitate an effete cult and substitute a form for the substance. More than 400,000,000 people are directly committed to this day. It is a part of their system, a part of their spiritual life, because of its vital connection with their spiritual supply. Millions upon millions have from age to age received their spiritual life upon this day. Sunday following Sunday the witnessing Spirit has manifested his presence and power as he did on the day of Pentecost at his first coming in such wonderful power. Conviction, repentance, regeneration, justification, and sanctification have accompanied the preaching of the word on this holy day. Upon it children, young men, and maidens have caught the inspiration, while the middle-aged and the old, looking out into the bright *prolepsis*, have shouted victory from the humble chapel to the magnificent structure festooned in rich drapery. The echoes of salvation have been heralded from the centers of civilization, until the heathens in the regions beyond have realized the impulse of the spirit and sent back the watchword: "Thy kingdom come." Reign on, thou blessed Jesus, reign on, until like a sea of glory the light of thy holy Sabbath day becomes the signal of conquest to all the nations of the globe! This day, hoary with the frost of

the ages, majestically attested by angels and the ever blessed God, is the glory of man. In the faith of this day our mothers and fathers have lived in the full assurance of hope, and come down to death in glorious triumph. In the face of all these things who would desecrate this holy day? The covetous through greed of gain, epicureans for sensual indulgence, the skeptical through contempt for the truth, and the vile in hatred of the good, would destroy this day.

But why should the little band of Sabbatarians manifest so much hatred for the day? Why are they so dogmatical as to seek to rob a nation of a rest day rather than have any impediment thrown in the way of their proselytism? It is mere jargon to talk of reversing the order of things, and restoring the seventh-day Sabbath. The present order cannot be reversed. We cannot go back to the seventh day. This is evident from the fact that the seventh-day advocates have made no progress to speak of. Although they have been advocating this question for more than two hundred years, there is at present only a little band of them numbering about 35,000. During this period the adherents to the Christian Sabbath have reached many millions. Such a reversal would require a radical change in the faith of the Church. It would be an impeachment of the piety and wisdom of the good and wise who have gone before us. It would require the rewriting of history. To advocate this change tends to confuse the mind of the

uninformed. It genders strife and produces skepticism. It confuses society and fosters hardness and alienation among neighbors. A change can better no one, while it smacks of fickleness on the part of those who advocate it, and lessens confidence in the truth. It tends to destroy the Sabbath entirely.

It is plainly a violation of the Divine will. Rev. W. F. Crafts makes the following points on the Sabbatarians: "Before they can thus turn back the dial of the nations they must clear up seven difficulties: 1. Can the example of God's creative week, whose 'days' are generally considered by Biblical scholars and scientists as long periods, be consistently cited as a binding precedent for resting on Saturday, until it is proven that God's rest from his creative work was on Saturday? (Compare Gen. ii. 4; Ezra vii. 9; John viii. 56.) 2. Since the Bible reckons time from the birth of Adam (Gen. v. 3), how can it be shown that the first Sabbath of human history was not the first day of its first week? 3. If Saturday was the sacred day of Adam, how does it happen that the nations, except the Jews, observed Sunday as their most sacred day? 4. If Saturday was the sacred day before the Exodus, how does it happen that God commanded the Jews to break it by marching, in their exodus from Egypt, on that day? 5. How can the literalism of the seventh-day theory be reconciled with the fact that one who travels around the world loses or gains a day, and also with the fact that no day begins or ends at exactly

the same time in any two remotely separated places? 6. Since seventh-day Christians find that they have made in the last six centuries almost no headway in changing the Christian Sabbath back to Saturday, how do they explain the fact that the complete change of the seventh day to the first was made in the early Christian Church in less than two centuries, *if there was no divine warrant for it?* 7. How can the claim that the change of day was a serious and sinful enormity, wrought by 'the man of sin who changes times and laws' (Andrew's Preface, IV.), be reconciled with the fact that the richest pentecostal blessings of God have, from the first, fallen upon Christians as they have gathered for worship on the first day of the week? 'The divine blessing on the (first day) Sabbath,' says Dr. Dwight, 'has been too evident, too uniform, and too long continues to admit of doubt.' "

RECAPITULATION.

1. The Bible does not specify when the day began and when it ended at the institution of the Sabbath. It simply states that the evening and the morning were the first day, and so on down to the seventh day. This is an indication that the reckoning of the day began with the evening.

2. The validity of the Sabbath does not depend upon a *fixed* and *specific* time extending throughout all ages; for such an arrangement is impossible, being precluded by the mutation of time during the ages ago, by nature herself, and by

the fact that there is no such history establishing such a day.

3. God only designed that one day in seven shall be held sacred for man's good and His glory, and the day thus held be made to commemorate some great event. The original Sabbath was made to commemorate God's creative work. The Jewish Sabbath, given to them in the wilderness, was a sign of their deliverance from Egypt. (Deut. v. 13, 15.) The third great event was the resurrection of Christ, and our Sabbath is to commemorate that fact.

4. N. B. That it is the seventh day that is to be kept holy. A day, the seventh day, after six days of labor, the next day, the seventh day, is the Sabbath. Nothing is said about a particular day to be observed throughout all time: Not a word is to be found in the record about reckoning from a given date to determine with definiteness the Sabbath. On the contrary, we have the three events from which the Sabbath has been reckoned: the creation, the falling of the manna, and the resurrection of Christ. The first and the second events are cosmic; they pertain to all the world, and the Sabbath that commemorates them is the world's Sabbath. The second event was restricted to the Jews, being a part of their history; so the Sabbath commemorating that event was the Jewish Sabbath, and is to this day, and was confined to the Jews after the resurrection of Christ until recently. Again, we say that it is the seventh day

after six days of labor that is to be kept holy. This idea is in strict harmony with the letter of the law. "Six days thou shalt labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." But to prevent confusion and to have conformity, at the beginning of the three great events specified, God gave sanction to the day that should be observed; and that day, according to the best chronological account, has been observed throughout these three periods of the world's history marked by the events in question. The first period stretches through 2,513 years. The second event stretches through a period of 1,491 years. The third event has reached a period of 1,992 years, and is to continue to the eschatology of all things.

THE SABBATH WAS CHANGED FROM THE JEWISH
SABBATH, THE SEVENTH DAY, TO THE
CHRISTIAN SABBATH, THE FIRST DAY.

1. This change has the sanction of the Lord, who rose from the grave on that day and made his first two appearances upon that day. 2. It has the sanction of the apostles, who worshiped upon that day. Upon it they took collections, preached, and administered the sacrament. And they also discouraged the Christians from observing the seventh-day Sabbath. 3. The allegation that Constantine changed the day is refuted by the Scripture testimony given above, and by the testi-

mony of the fathers; by the terms of the edict itself, and by the fact that the edict was not issued until more than three hundred years after the Sabbath was changed. 4. The fact remains that the change was made, and that it was made by the Jews themselves, and that fact remains to this day more fully settled upon the world than ever before. Considering the nature of the Jews, their steadfastness to existing institutions, their national predilection to all that relates to them as a nation, their seclusiveness, with distinctive peculiarities that tend to separate them from all other people, and their natural antipathy to every thing that is averse to their rites and ceremonies, who would dare say that anything less than divine authority could ever have induced them to give up the Jewish for the Christian Sabbath? But the change was demanded by the facts involved. To disassociate the Jews from the forms and ceremonies of Judaism changes were necessary. Otherwise they had never given up these forms. So the whole manner and style of worship was changed. The officiating priest, with bleeding victim and holocaust, gave place to the unpretentious preacher, who points to the propitiation of our sins through Jesus Christ our Lord who offered himself once for all to redeem us to God. The rite of circumcision gave place to baptism; the passover, to the eucharist; and the *Jewish seventh-day Sabbath, to the Christian first-day Sabbath*. Jewish feasts also were relinquished for Christian celebration days

such as Christmas and Easter Sunday. While from the seventh day patronage was withdrawn, and interest waned in it, around the first day there was the intense concentration of the life of the Church. 5. Our Sabbath stands attested by the highest authority possible. God has in many ways given sanction to the Christian Sabbath. Would he sanction a wrong thing by blessing it as he has blessed this day? Has not his displeasure rested upon individuals and nations who have profaned this day? We could here present the reader with much proof of this fact if any were needed, but common observation teaches all men that this is true. Again, has not God's blessings been upon individuals and nations that have respected and honored this day? So this day carries the credentials of the Lord Jesus, of the Holy Spirit, of the everlasting Father who is over all and above all, the apostles, of martyrs, and confessors, of popes, bishops, and councils, Roman Catholics and Protestants and *all professing people from the first to the sixteenth century*, the Jews excepted. It has the indorsement of Luther, Calvin, Knox, and the Wesleys, the great reformers. It has been the subject of legislation from Constantine down to the present day. And finally none would destroy it but the vicious, the depraved, the covetous, the pleasure-loving, skeptical, and the dogmatical. It has stood the test of the ages, it still abides, and it will continue to the end of time.

CHAPTER III.

THE INCEPTION, PROGRESS, AND PERFECTION OF RELIGIOUS AND CIVIL LIBERTY.

I. INCEPTION.

At the beginning of the creation, at the majestic touch of an infinite God, order arose from the inane, and teeming spheres flew into space, to track their orbits throughout time. God spake, "Let there be light," and darkness fled before the heavenly luminaries. In his own image and likeness God created man, and laid contribution upon universal empire for his glory and happiness. Man's authority extended over the land and over the sea, and his charge from God was, "Subdue it;" therefore he could say:

"I'm monarch of all I survey,
My right there is none to dispute."

Man's high endowments of mental and moral faculties indicate to us the possibility of wonderful achievements. There was none to oppose, nothing to antagonize, no jarring elements, no confluent tides. His government was complete. His liberty was perfect in his sphere as man, as God in his sphere is perfect as God; for he was looking "into the perfect law of liberty, and continuing therein, he being not a forgetful hearer, but a doer of the work, was blessed in his deed."

This was the inception of liberty—*perfect liber-*
(89)

ty. This God-given liberty is the quintessence and embodiment of all freedom. Personal and civil liberty are found and embraced in the scope of this higher liberty, this divine freedom. But for the fall, there never had been thralldom, servitude, nor bondage, natural nor spiritual. By the fall man reduced himself to the most abject slavery. He entailed this slavery, with all its attendant misery, upon his posterity. Consequent upon this, came disruption, disintegration, and deterioration, till the lowest depths of human degradation were reached.

Let me call especial attention to this fundamental truth.

Liberty is a primordial principle contained in a life force. That *life force* is the gospel; that *life force* is the Christ of the gospel. Hence Paul, the great apostle to the Gentiles, said: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And one greater than Paul hath said: "If the Son therefore shall make you free, ye shall be free indeed."

Taking for granted that this premise is admitted, we shall proceed to build our argument upon it, not fearing its validity to warrant the conclusion we shall reach. We must briefly scan the history of the past, that we may prove our position, which, be it remembered, carries with it the idea that civilization is the outgrowth of the gospel.

At an early date of the world's history the babbling tribes of the earth were scattered from Babel

to find their homes in congenial climes. Ages on ages of darkness, mist, and fog begirded the world, with only here and there the scintillation of liberty, except as found with some eminent patriarchs, as Abraham, with whose descendants the germ of liberty grew into a theocracy. We shall take no steps into the occult labyrinths of antiquity, to speculate upon tribal organization, or compare one rude government with another. Tribal organization is lost in the very night of time.

2. *The Aryans are said to be the first people that instituted a state.*

The struggles of ancient Greece, to throw off tribal society and adopt modern political society, extended over some centuries of time. The same is true of Rome. In Greece, Cleisthenes, B.C. 509, by his legislation brought out the modern idea of a state. But all this was far short of our ideal of civil liberty, and even up to this point of development, who can say that the *life force* was absent?

Far down the annals of time, somewhere between 1,280 and 880 years B.C., Manu (Múnoo) wrote his code, which, while it contained many good things, falls infinitely below the true conception of liberty. Along with Manu we shall class Zóroaster, the Persian, and Confucius, the Chinese. Their writings are not comparable to the Pentateuch. In the Pentateuch we find the principles of liberty. The *life force* assumed form at first in the patriarchal government, then in the theocratic, and next in the monarchical form of govern-

ment. But religious liberty was with the Jews restricted, and hedged about by rites and ceremonies. But throughout all these years of Jewish history there was a gradual development of God's plans. Among the most wonderful prophecies of the Old Testament stands Nebuchadnezzar's dream. He saw an image composed of four kinds of metal, which represented the four great kingdoms: Babylonian, Grecian, Medo-Persian, and Roman. A small stone was cut out without hands and smote the image and broke it in pieces. Prophecy is history forestalled. So in this case we have a most wonderful prediction, which in many of its particulars has been fulfilled. The little stone has broken the image in pieces. The day is hastening and will fully dawn, when, to its minutest detail, this prophecy shall have been fulfilled; then the work of the gospel shall culminate in the complete overthrow of all feudal systems, serfdoms, and anarchies. Then bondage, thralldom, and oppression shall be things of the past. Then nations shall war no more; for this little stone will have become a great mountain and will fill the earth; for Christ must "reign till he hath put all enemies under his feet." It is true that our Lord hath said that "my kingdom is not of this world;" but it is also true that a whole is made up of its parts, without the least of which it could not be a whole; that the spiritual kingdom was not made for the temporal kingdoms or governments of men, but that which is temporal to subserve the demands

of the spiritual. Let it be remembered that man's corporeal organism, with all its functions and environments, such as personal and civil liberty, is had as the mere accident of an earthly existence, to subserve the one great end: man's freedom and perfection as a spiritual being. To this end God gave us the perfect law of liberty.

3. *This brings us to consider the grandest period that marks the pages of history.*

Up to this time, the day when Jesus came to the culmination of his sufferings upon the cross, and exclaimed with nature's expiring throes, "It is finished," and yielded up his spirit, but little had been accomplished to secure perfect liberty. But this agony upon the cross, this suffering, this fountain of blood and this death were Heaven's pledges to man of the final conquest of God's own forces, over all earthly powers and Satanic cohorts. From henceforth this internal force, this life power, the power of the gospel, the liberty or law force of Christ, is to enter more fully upon its mission.

Up to this hour there had been, in the broad sense of the term, no cosmic religion; no systems of truth; no principles of moral ethics, nor code of civil laws adapted to, and guaranteeing civil and religious liberty to all nations. We have already noted the fact that the Jewish system of ethics (moral, civil, and religious), was restricted to the Jewish commonwealth. The heathen cults were all essentially national, with no cosmic element.

The Jewish had a cosmic element, for it had the "life force." But now a new era dawns upon the world, a remarkable period in the history of freedom. From Jerusalem this dynamic force went forth, borne in earthen vessels, incorporate with a few obscure persons, some of whom had been fishermen and tax-gatherers, destined to join battle with two great forces.

(1) The first enemy was Judaism, which had now become a mere hull, a defunct compact; it had served its end; the spirit of life having departed and entered upon its world's conquest, must needs abolish this system of adumbrations.

After a fierce contest, in the short space of seventy years, Judaism was conquered, nevermore to be a national religion. From that day this scripture has been fulfilled: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

(2) The next great external foe was paganism. Look at this corporal's guard of simple men and women confronting the Roman Empire with a hundred millions of subjects ingulfed in heathen idolatry. So insignificant was the number of Christians that their distinctive mission was overlooked by the heathen as they heaped their vituperations upon the opprobrious Jews. But soon they learned to discriminate and to hate, to persecute and to kill the Christians.

But steadily this inward force worked outward. Before it idols fell; oracles were struck dumb; heathen temples were demolished; the prejudices of education were overcome; heathen manners and customs were reformed, and society was lifted to a higher plane.

Without presuming to enter the political arena, yet it laid its hands upon the Roman Senate, and dominated thought and legislation. Gradually Roman laws were amended, until in the latter part of the sixth century, under the reign of Justinian, their laws were collected and digested, and have come down to modern times. "With most of the European nations, Spanish America, in the province of Lower Canada, and in Louisiana of the United States, the Roman law constitutes the principal basis of their common law."

After this "*life force*," in its corporate body of true Christians, had fought many hard battles, after the suffering of ten bloody persecutions, and the land had been drenched with the blood of the saints, on the 27th day of October, A.D. 312, at Milvian Bridge, Maxentius, the representative of heathenism, yielded the palm to Constantine, who had espoused the Christian cause.

It is said of Constantine when he enlisted in this war, as the sun was declining in the west, he saw a bright cross upon the sun, and over it the inscription in letters of light, "*toutone nika*" (in this sign conquer). Be this as it may, we find from this date on the Roman helmets, on the

shields, and on the very coin, in hundreds of examples, the cross and monograph of Christ in the sacred Greek letters, X. R. It must be remembered that Julian the Apostate set himself against the Christians and thought to overthrow their liberty and faith. But his plans were thwarted, and he died feeling conquered by the "*life force*." Some say his last words were: "Nazarene, thou hast conquered."

We have only time to state that Constantine made a great mistake in coalescing Church and state. This is demonstrated by the history of the facts. In the fifth century Christianity had conquered paganism, and paganism had infected Christianity. The Church was now victorious and corrupt. The rites of the Pantheon had passed into her worship; the subtleties of the academy, into her creed. "In an evil day," says Bacon, "though with great pomp and solemnity, was the ill-starred alliance stricken between the old philosophy and the new faith." The persecutions of the first three centuries were the safeguard of the Church. These kept the unworthy from the ranks of the faithful. These served as purifying fires to retain intact the sanctity of the Church. But, says Mr. Wesley, "Constantine heaped riches upon the Church, and she grew corrupt." This gave rise to Roman Catholicism.

(3) From this date an insidious enemy, an internal foe, stealthily stole into the corporate body, and so perverted the souls of men that the "*life*

force " withdrew. Then followed centuries of darkness; throughout these, innovation after innovation was introduced, until Roman Catholicism was fully developed and set herself up in opposition to liberty in all its phases, personal, civil, and religious. The minions of hell held high carnival while Catholicism, the Antichrist, the enemy of all good, swayed the unhallowed scepter, reeking with the blood of the innocent.

This moral monstrosity, the archenemy of liberty, presented a solid front to the intrepid and aggressive Luther. After ages of darkness, reaching through a period of more than a thousand years, you may score another grand epoch in the conquest of the world's freedom, effected by ministers of the gospel. Wyclif, Huss, and Ridley caught glimpses of the light of day, and dared oppose the vicegerent of hell and speak for liberty, but soon fell victims to the malicious hate of this inveterate foe.

As Ben Franklin caught the lightning, and brought it from the clouds to the earth, so Luther caught the electric spark of liberty from God, which so surcharged his soul that with invincible courage he thundered his philippics against the canons of the Romish Church and the abuses of the age, till all Europe was aroused and the Romish Church was made to tremble to her utmost limit.

This is another striking instance of the power of this "*life force*," finding expression in the person of one man. Others were impelled by the

same force, and came boldly to the front in vindication of freedom.

But these men had not in thought and theory arrived at the *ultimatum*, perfection's point. Some of these reformers became persecutors. Philipp Melanchthon, Zwingli, Calvin, and Knox were noted for their intrepidity and uncompromising devotion to the cause they espoused. Their history and the part they took in the great reformation are too well known to require a detailed statement. Through them wrongs were rectified, evils abolished, the people were aroused against priestcraft and pontifical ignominy. They were much persecuted. But they pushed the battle against the odds; and despite the menaces, insults, and most determined resistance of Catholicism, these reformers under God overcame their assailants.

But even the reformers did not attain to the correct idea of liberty.

II. PROGRESS.

Development marks the work of nature. There are not two Gods. The God of nature is the God of the remedial plan. Then it follows that He proceeds in grace as in nature. So the plan of redemption, with its concomitants, religious and civil liberty, is not the result of a single action or the outgrowth of one revolution, but the accretion of ages. The bias of education, the power of ignorance, the prejudices of men, the contradiction of philosophers, attachments to ancient cults and infidelity, must need be subdued.

Calvin's code was stern. Trivial offenses received the infliction of the severest penalties. Dancing, the manufacture and use of cards, and playing ninepins brought down upon the delinquents the vengeance of the law. This grew out of the limited idea of the proper functions of the state. The ancient religions were all State religions. It was the universal conception that a nation must all practice the same religion.

The toleration of the ancients, which has been lauded by modern skeptical writers, was only such as polytheism required. To introduce foreign rights, or make proselytes of Roman citizens was contrary to Roman law, and was severely punished. It was no easy matter to get rid of the idea of religious propagandism by the prowess of physical force.

Erasmus stood in the front rank among the reformers of the sixteenth century in advocacy of religious liberty. "He thought many things should be referred, not according to the popular cry, to the next general council," but to the time when we see God "face to face." After the overthrow of heathenism, conformity to the religion of the empire was enforced by the successors of Constantine. The feeling of the necessity of uniformity in religious belief and worship, and of the obligation of rules to punish and to exterminate infidelity and heresy within their dominions, was universal in the Middle Ages. To this end the inquisition was established by Pope Innocent III. in

1208. All this came of a misapprehension of the scope and intent of ecclesiastical authority, and an erroneous conception of the relation of Church and state. Even the reformers held it to be the duty of the magistrates to protect and foster pure religion, and to put down false religion. To this he was most solemnly bound. The toleration of Zwingli and Erasmus was strongly supported by Luther, who disapproved punishing the Anabaptists, saying: "With the Scripture they would check and withstand them; with fire they will accomplish little." Again Luther says: "Over the souls of men God can and will have no one rule save himself alone." Thus we see the progress of liberty. In the light of the gospel men grew more and more tolerant.

Time would fail us to tell of William of Orange, the inimitable Knox, the dauntless Cromwell, and the chivalrous Hampden; brave spirits and noble men who fought the battle of liberty for earth's coming generations. Milton was no obscure factor in solving the problematic question of liberty. Impelled by the holy fire of freedom, this bard gave vent to his soul in the beautiful lines from Euripides:

"This is true liberty, when freeborn men,
Having to advise the public, may speak free,
Which he who can and will deserves high praise."

And more than this, he boldly resisted the tyranny of Charles I. He braved the dangers of the hour and brooked the tide of oppression.

How different from Hume, who hated religion so much, says Macaulay, "that he hated liberty for having been allied with religion, and has pleaded the cause of tyranny with the dexterity of an advocate, while affecting the impartiality of a judge."

Let us repeat, freedom is embodied in the "*life force*" of the gospel. Ministers were, and are, charged with the promulgation of the gospel. Hence it follows as a logical sequence that for the *freedom of the age we are indebted to the ministry*. Listen to the testimony of McCrie: "In effecting that memorable revolution, which terminated in favor of religious and political liberty in so many nations of Europe, the public teachers of the Protestant doctrine had a principal influence." By their instructions and exhortations, they roused the people to consider their rights and exert their power.

That stormy day, the 21st of December, 1620, marks an ever memorable period in the world's history. The Pilgrim Fathers had sought the wilds of America, that they might give expression to advanced thoughts of religious liberty. And now amid New England's stormy wilds, they joined in pæons till the deep jungles reverberated the praise of the God of liberty. John Robinson was their leader. His philosophic mind had attained to principles which approached, though they did not reach to, the modern doctrine of toleration, of the limited sphere of the state. It remained for

one man—and who but a minister?—to bring forward the new doctrine as to the state, which limits the functions of the magistrate to the cognizance of offenses against the second table of the law. This doctrine involves the toleration of all forms of religious belief and worship, as far as they do not directly disturb the peace of society, or infringe upon the authority of the magistrate in his own proper sphere. This principle of religious liberty which Roger Williams adopted in Massachusetts, was incorporated in the government of the colony which he founded in Rhode Island, and is the principle to which the American system of government have gradually conformed.

To-day we boast of the best government that ever graced the earth. Beyond contradiction it is the product of the kingdom of God among men, the result of the work of God's messengers, the reflection of God's perfect law of liberty photographed on the hearts of men—the crystallization of Christian sentiment, the correlation of the earthly and the divine.

We cannot refrain at this juncture of our treatise from paying a just tribute of respect to the memory of the Wesleys. We come not to pronounce an empty panegyric upon buried virtues, but we come to speak of living facts and to testify to a conscious experience. We would not abate one jot or tittle from the names of the illustrious dead (Luther, Calvin, and others); but we must say that no two men have done more in

advancing freedom's cause than John and Charles Wesley. They too were reformers, both of theory and of practice. They took up the work of reformation where Luther left off.

It could not have been expected of Luther to break away from the darkness of Catholicism into the full light of liberty at a single leap, but he boldly and earnestly emphasized the great doctrine of justification by faith and its concomitants. This produced its fruits: a great reformation in thought and practice.

The Wesleys made their great fight for "Arminianism" and "Christian perfection." The stress laid upon the doctrine of salvation for all, conditioned upon faith in Jesus Christ, found a hearty response in the generous and natural impulse of the human heart. So this doctrine spread like fire in dry stubble. So rapid has been its progress that to-day it begirds the world. The Wesleys emphasized the highest type of liberty: salvation from all sin. We are taught from experience, as well as from God's word, that to be under the dominion of sin is to be a slave. No slavery is so abject as the slavery of sin. No man is a free man until he has the mastery over all outward sin, until outward foes are conquered. Aye, no man is perfectly free until all inward as well as outward sin is conquered—yea, more, is extirpated. Then he is a free man, and not until then. The Wesleys urged their followers on to this state. *This is perfection in Christian experience*—the freedom of the per-

fect law of liberty. This state has its counterpart in civil liberty; to this we are hastening and must come before the final end.

The bursting in of resplendent liberty upon the American colonies was hailed with rapt delight. Some were speechless with ecstasy, many wept, and the old doorkeeper of Congress died of joy. Congress did a befitting thing, by meeting at an early hour on the 20th of October, 1781. That afternoon they marched in solemn procession to the Lutheran Church to return thanks to Almighty God for giving them liberty. While the war that gave this liberty was pending, Patrick Henry said, "Three millions of people armed in the holy cause of liberty are invincible by any force that our enemies can send against us. Besides this, there is a just God that presides over the destiny of armies and nations, and he will raise up friends to fight our battles for us." So our forefathers were witnesses to the truth of my theory.

But despite the history of the past, which records the faithfulness and efficiency of God's ministers, and despite their fidelity in this age to the best interests of society, because, forsooth, they would exterminate the whisky demon, ex-Governor, now Senator Coke, of Texas, would *scourge them back and cut off their rations*. Why thus treat them? What evil have they done? Why, some of them have the courage of their convictions, and seek upon the hustings, and through the press, as well as in the pulpit, to expurgate this land from

this dread foe, this enemy of all good. Because they appear as the advocates of sobriety and of virtue, to vindicate the innocent and to fortify the defenseless against the oppression of the sensual and devilish. For this cause, and this only, would this learned Democratic leader relegate them to the poorhouse. Hon. R. Q. Mills, now Senator, of Texas, in his Dallas speech against the amendment providing for State constitutional prohibition, delivered in May, 1887, propounds this question: "Who brought this new idea [meaning prohibition] into Texas anyhow?" To this he gives the following answer: "It was brought in the bosoms of Protestant political priesthood." Then after reviewing the history of the golden calf, made at the instance of Aaron, he said: "Would you have thought that that idolatry and that great sin could have come from a preacher? And yet it did, and yet the whole history of the human family will show you that there has been more cruel and remorseless suffering caused by the preachers and priests than ALL THE BALANCE OF THE WORLD." Before such ingratitude let us hide our face in contempt. Before such ignorance, or malicious perversion of history, silence would be inexcusable.

We are not called upon to speak in vindication of Catholic priests, and pontifical bravadoes who in the ages ago, consorted with the evil. But we shall vindicate the true successors of the apostles, the apostles themselves, and faithful and

true ministers of all ages, and especially of this age, against such aspersion. We dare say that God's accredited ministers have always conserved the best interests of the people; they have advocated the highest type of liberty in their respective periods of the ages, and have worked out this problem of freedom. We challenge the world to contradict successfully our conclusion—to wit: Civilization is evolved from the *life force* of the gospel; civil liberty is inseparably connected with religious liberty, and follows it as cause and effect. But the end is not yet. Perfection is God's order in nature, in Christian experience, in the government of men, in individual freedom, in every relation of life—in all things. We have not yet attained to, but are pressing on to the final goal.

III. IMPEDIMENTS TO FURTHER PROGRESS.

1. *First, we shall mention Roman Catholicism.*

This is no ordinary foe. The adroitness, the chicanery—yea, the simony—of this compact have been manifest throughout the ages. Their wisdom in planning, their skill in building, their outward show of charity, their imposing ceremonies, their educational scheming and their unfaltering energy indicate to us a compact of strength hoary with the frost of ages. Can you read the signs of the times? Then call me not a pessimist. On every hand may be heard the click of the craftsman's chisel, or the thud of the mechanic's hammer, polishing and fitting the stones, and tiling roofs where principles

adverse to our liberties are inculcated. Teeming hundreds of Roman Catholic immigrants are annually pouring into these United States. Already they are interfering with our educational system. Their aim is to control the public school fund, so as to foster their own institutions. Senator Blair said in a speech before the Senate that the Jesuits were there "to defeat legislation that might not suit their ideas, and to control it to their interest; that they had a representative upon the editorial staff of every leading secular journal throughout the United States." They are pushing their work on every hand, and yet men tell us that there is no danger to our government from this source. Let it be remembered that eternal vigilance is the price of liberty. Let the unsuspecting tell us what this means. On May 28, 1890, a Catholic mass meeting was held in Milwaukee, Wis. After affirming the infallibility of the pope and acknowledging the dual duty of Catholics as members of the Church and as citizens, they proceeded to talk of personal and hereditary rights. They wound up by saying: "The chief object of this organization will be to see that no friend of the paternal measure is elected to either branch of the Legislature, and to watch and oppose all bills presented in the Legislature antagonistic to Catholics." But what if these Catholics should get control of the ballot box? Much every way. They have never renounced the old doctrine of the subordination of the state to the Church, and the authority of the latter in matters

of civil government and legislation, as well as in religious matters. On the contrary they boldly assert these principles. Hear this from the *Catholic World* for July, 1872: "With the means of intelligent communication and rapid transportation, it is not an improbability to hope that the Head of the Church may again become the acknowledged head of the united family of Christian nations; the arbiter and judge between princes and people, between governments and governments, the exponent of the supreme justice and the highest law. While the state has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church—that is, through the organic law, infallibly announced and unchangeably asserted regardless of temporal consequences. It is within the power of the ballot, wielded by Catholic hands, to establish."

This betrays their policy. They are grabbing after the reins of this government. They are concentrating their strength in the United States.

Again it may be asked: "But what if the Catholics should get the balance of power?" Let facts answer this question.

At the general assembly of missionaries of all denominations in Mexico in 1888, it was ascertained that over sixty persons had suffered martyrdom at the instance of Roman Catholic priests during the past twenty-five years; and the end is not yet. This bloody work is still going on. True

to the instincts of their depraved hearts, they breathe out bitterness, and manifest their hate and murderous spirit in the United States as well as Mexico.

The *New York Freeman*, the leading Roman Catholic organ of this country, in its issue of March 29, 1890, advocates the extermination of Protestantism as soon as Rome has the power in America. The occasion of this furor was the appointment of Dr. Dorchester and Gen. Morgan as Indian Commissioners. The *Catholic News*, of New York, March 5, says: "Every Senator who voted for this confirmation must be carefully watched. His future political career in his State must not be advanced by the Catholic votes which helped him to reach the position he so shamefully abused. Every one is now a marked man." Our countrymen, we appeal to your patriotism, to your judgment, to your conscience. Be not deceived; here is an insidious foe undermining the foundation of our freedom. Shall we look idly on and let this rising tide sweep away our chartered rights? Heaven forbid! No tongue could tell the human sorrow, or pen portray the scenes of carnage and death consequent upon Roman Catholic rule.

2. *The next obstacle to our development is avarice and appetite.*

We stand to-day face to face with a gigantic evil: we refer to the whisky traffic. It is a dreadful incubus upon society, a blotch upon our fair escutcheon, the disgrace of the nineteenth century.

It is folly to undertake to describe this evil. Its proportions are wonderful, its effects baneful, and its results death. It is an acknowledged evil. There is no controversy about this. Reason demands its prohibition; an enlightened age demands it; human philanthropy demands its extermination; suffering widowhood and depressed orphanage demand its abolition; religion demands it; earth and heaven demand it. Up to this hour, avarice and appetite have held the balance of power. It is said, "Knowledge is power," and so it is; but "the love of money is the root of all evil." In this fight money is the balance of power, for it prostitutes knowledge to its selfish ends. Money controls politics and legislation. The whisky traffic is to-day one of the greatest menaces to the liberty of this commonwealth. It lays its hand either directly or indirectly upon statesmen, who run "greedily after the error of Balaam for reward," or else, for fear they will lose political prestige, come boldly forward as the champions of this nefarious business. Strip this question of its stolen livery, separate it from its borrowed appendages, let it stand in its true light, put it on its own merit, and no man with a scintilla of self-respect and a single impulse of true humanity would have the effrontery to advocate this traffic for one day.

But these politicians come to us with a ruse. They talk to us about *sumptuary laws and a paternal government*. They ring the changes on personal liberty until they dupe with their sophis-

try the illiterate and almost deceive the very elect. A review of this whole question, the evils of intemperance, the baneful effects of saloons on society, the corruption, subjective and objective, of this whisky traffic; the support given to this the greatest of all curses by men in high position—men to whom we have committed the keys of government, the custodians of society—horries us in the extreme. Here are men of the first order of talent; men of wealth, men of influence; senators, Governors, Congressmen, and State representatives, joined together and in league with the worst elements of society—the saloon elements, the rabble, and the prostitutes—to foster this Moloch and to rivet upon society the chains of the most galling tyranny ever known to man. To hide their crime they have arraigned the ministry and innocent womanhood, and held them before society as objects of contempt. Over the weaknesses of men, and inadvertent mistakes, we throw the veil of charity; but over their audacity, their effrontery we would hang the light of the ages, and print their deeds indelibly upon memory's pages.

Lord Francis Bacon beclouded a brilliant life by acts of perfidy. His ingratitude and infidelity toward Lord Essex was truly reprehensible, and deserved the condemnation that was visited upon him. His conduct in the case of Peacham, an aged clergyman, outrages humanity, and challenges comparison with the most brutal acts of paganism. Peacham was accused of having written a sermon

that contained some passages of a treasonable nature. This sermon was never preached; was found in the old man's study. The most servile lawyers said there were grave difficulties both as to the facts and as to the law involved in this case. Bacon was attorney-general, and was employed to settle the question of law by tampering with the judges; and the question of facts by torturing the prisoner. Bacon succeeded with the judges, having met and overcome strong resistance in Lord Coke. But in order to convict Peacham it was necessary to find facts as well as law. So this wretched old man was put to the rack, and while undergoing the horrible infliction was examined by Bacon in vain. No confession could be wrung out of him. The charge was obviously futile, yet Peacham was left to drag out the rest of his days in prison.

Sad as this story is, it is not as dark as the history before us. We dare assert, if the statesmen of this grand state of ours had stood by the ministry and the women, who were for home, God, and country, Texas to-day would have been free from the whisky curse. Call us fanatics if you will; one thing is fixed: We are now and forever the enemy of the whisky traffic. We admire the patriotism of Hamilcar, who swore his son Hannibal upon the altar of his country never to be the friend of the Romans. We admire as much the devotion of Hannibal, who cherished the resolution to avenge some day upon Rome the shame

and injuries of Carthage. So we would visit to-day the sins of these leaders upon them, that they may learn to sin no more. To-day we charge them with sacrificing the best interests of this commonwealth; we charge such of them as were members of the Church with perfidy to the Church; we charge them to-day as the enemies of true freedom.

Personal liberty! What is liberty? We aver: Liberty is freedom of action within prescribed limits. We speak reverently when we say, God himself is restricted. The periphery that restricts Deity is greater than that which restricts man. But He cannot do wrong; He must do right. The attributes of justice, righteousness, and love hold Him to the right. The law of right doing that restricts God restricts men, individually and collectively.

If we aid or abet an evil, then we are *particeps criminis*. The same is true of a government. This whisky traffic is a great evil; for the government to license it is to pervert the end of government, which end is to subserve the best interests of the commonwealth.

God has given to us a natural law and a divine code. Mr. Blackstone says: "Upon these two foundations—the law of nature and the law of Revelation—depend all human laws; that is to say, no human laws should be suffered to contradict these." As an illustration, he cites: "Murder, which is expressly forbidden by the law of revelation, and

demonstrably by the natural law; and from these prohibits arise the unlawfulness of this crime." Apply this principle to the question under consideration. God, in Revelation, says: "Woe to him that putteth his bottle to his neighbor's lips." He prohibits drunkenness and revelry.

Nature's law teaches us that drunkenness is a crime; the two, the natural and the divine law, agree as touching this question. Then it follows, expressly from the divine law, and by necessary implication from natural law, to foster this evil is wrong. They tell us to prohibit the whisky traffic is an infringement of personal rights. They tell us that man's highest liberty is found in unrestricted freedom. Philip Philips, in his "Social Strictures," says: "Carried to its logical conclusion, the doctrine of unrestricted freedom is the gospel of anarchy. Its advocates stop at what they call the police line. But if such ideas be true, why should we have police? Why not let every one take care of himself and enforce his own rights without calling on others for help." This idea of unrestricted liberty is founded on the basest selfishness. It is in manifest antagonism to the Divine law, which teaches us that we are responsible for our brother to the extent of our influence and the effect of our actions upon him. That law teaches us that "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." That law teaches us that our greatest freedom is found

in the most perfect self-renunciation and sacrifice. The law requiring this sacrifice for others is termed a perfect law, and the freedom it brings of the highest type. This principle of sacrifice is interwoven in nature's laws: the sun shines for the earth, vegetation grows for animals, lower animals live for the higher. "No man liveth to himself." Man must live for man. If our appetites control us in hurtful indulgences, then we are not free, but slaves — slaves to tobacco, or whisky, or something else. If avarice controls our actions in a hurtful matter, as dishonesty, the oppression of the poor, or the robbing others of happiness, we are not only slaves, but we are great sinners. Personal liberty, they say! Aye, do they not mean the right to rob homes of happiness, the right to trample on affections and crush hearts, the right to wave the bloody hand of death over the home of despair; the right to make money at the price of blood and virtue? The picture of this kind of liberty was graphically drawn by the apostle Peter in his Second Epistle ii. 18, 19: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." Personal liberty? Yea, the liberty of corruption, the liberty of bondage, says Peter; derogating manhood,

depleting society, quenching devotion, and blasting virtue. The whisky traffic is based upon the law of self-indulgence, of self-liberty. This is the law that obtains among the brutes; it is not the liberty of freemen, it is beneath the dignity of men, it is antithetical to philosophy and plainly repugnant to the ethics of Deity. All law, human and divine, requires us to seek not our own indulgence, but the good of others. This, and this only, gives us happiness and contentment. True freedom is found is self-denial. This requires us to surrender certain personal rights for the good of others.

3. *We have space to notice but briefly the third obstruction to the perfection of liberty, which is avarice.*

It rises up in its might and urges on the battle between labor and capital. There are slumbering fires of discontent ready to burst out and leap forth into the most terrific political conflagration at the slightest touch of some miscreant. The political pot is briskly boiling. Political parties are multiplying, factional organizations and political filibustering predominate. Discontent, strifes, and strikes are rife. These are the indications of the unrest of mind and perturbation of spirits that actuate the masses of this republic. This indicates to us potential elements, as the pent up fires in the bosom of a vast mountain, just ready to find outlet in dread eruption, which may baptize this fair land in blood.

This avarice, in its greed of gain, overleaps all restraints, and not only oppresses the poor by pooling and forming trusts, but in open defiance of all law, *desecrates God's holy Sabbath* to an alarming extent. Freedom's great battle must be fought in the West and in the Southwest. The great centers of population and marts are shifting; they are coming to us. This fertile soil, these verdant plains, this salubrious air, the delectable hills and valleys are attracting myriads of immigrants. A heterogeneous mass of humanity, representing all nationalities and all religions, are here, and continue to come. There is a want of affinity among them. They are incongruous elements, at war with each other.

But what have we to oppose to all of this? Looking from the standpoint of a pessimist, the heart beats slowly and the blood congeals. But when we step upon the mount of God, with the telescope of faith, and sweep through the future, we see the Captain of our salvation marshaling the sacramental army for impending conflicts; not to act on the defense, but to wage an aggressive war, a war of extermination against the allied forces of hell; to drive back Apollyon and his minions of darkness, to bind him and cast him out, to send him down to the bottomless pit in chains; to abolish saloons, counteract avarice, and subdue the the spirit of Antichrist; to overthrow the dynasty of anarchy and establish the kingdom of freedom. "For he must reign till he hath put all enemies under his feet."

4. *Conclusion.*

We now occupy the standpoint of an optimist. We look back over the battlefields of the past. We see the enemies of freedom fleeing from every battlefield—now conquered. We behold over a defunct Judaism, over an abolished Roman heathenism, over a subdued Roman Catholicism of the sixteenth century, and over hundreds and thousands of battle grounds of less moment, the banner of Jesus Christ, stained with his own hallowed blood, and with this inscription upon it: "If the Son shall make you free, ye shall be free indeed." Hallalujah, "unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen!" He has never lost a single battle.

The great "*life force*" is unifying God's people, and is crystallizing public thought and sentiment. It is bringing the nations of earth together with hearts of sympathy and words of mutual friendship. Good men are praying and looking when the prayer of our Lord shall be answered, when we shall all be one.

What means pan-national councils, Ecumenical Conferences, and international assemblies? These are the scintillations of the star of hope, the harbinger of the coming day.

Electricity and steam are bringing the ends of the earth together. So is the electric force of the perfect law of liberty bringing God's people together for the *finale*, the perfection of freedom.

This is to be the end, and we are gradually approaching it. We hail with rapt delight every advance along these lines. We advocate and pray for the day when all barriers shall be removed from between God's people, and they shall be one and inseparable. "United we stand, divided we fall." To hasten this day, the day when freedom, civil and religious, shall find its counterpart in God's perfect law of liberty, we must be true to each other, true to our country, and true to God.

The Lord Jesus is getting ready to take this world. From center to circumference the camp fires are burning, and the shout of triumph from the home land is answered from the far-off regions.

APPENDIX.

A.

At the last session of the Northwest Texas Conference, held in Corsicana from November 25 to December 1, 1891, while the report on the Sabbath question was up for discussion, Bishop Fitzgerald, who was presiding over the Conference, having been called upon to decide a question of law, growing out of the question of the pending report, took occasion to criticise the word "foreigner" which occurred in the report. The word was used in the report in the same connection as it appears in this treatise. The good bishop objected to the word, because he said that "it was in bad taste, a reflection, and an insult to many good people, and that in a sense we were all foreigners." These remarks were astounding to the writer, who was Chairman of the committee which brought in that report. At that time, however, we deemed it best to set up no defense of a particular word, since the word in question was not essential to the validity of the facts contained in the report, the object being to get the report adopted by the Conference. But now we will make a careful survey of this criticism. Webster defines the word as follows: "Foreigner: A person belonging to or owning allegiance to a foreign

country; one not native in the country or jurisdiction under consideration or not naturalized there; an alien; a stranger.” In brief, the word means one born in another country from the one spoken of, although he may be a naturalized citizen. And this has been the meaning of the word from time immemorial. The word was in use among the Hebrews, and occurs in Deuteronomy xv. 3 and elsewhere, and was used in the sense in which we have used it. It is from the Hebrew word *nokri*, a derivation from the root *nakar*, to know, but contra not to know, etc. This word Gesenius the lexicographer defines as follows: “Unknown, strange, foreign. Spoken of as one from another land and people.” (Deut. xiv. 21; Ezra x. 2; and Ex. xxi. 8.) This agrees exactly with Webster and definitely fixes the primary meaning of the word to be of foreign birth. There is another word, however, *toshabh*, which was in use among the Hebrews, which means a sojourner, stranger, without the right of a citizen. Leviticus xxii. 10, xxv. 47.) The Greek word *paroikos*, which occurs in Ephesians ii. 19, is the counterpart of this word. Thayer, the Greek lexicographer, says of *paroikos*: “In the Scriptures a stranger, foreigner, one who lives in a place without the right of citizenship.” The latter word is specific; the former is generic. We used the word in the first sense given—to wit, not native born. As to the criticism that “the word is in bad taste,” we would say that we have the highest authority for

its use: Moses and Paul, who were under divine inspiration, as well as the best writers of every age. Again the bishop claimed that it was "an insult to every foreign-born citizen." What is it that is an insult, and in what way an insult? Is it "an insult to tell a man that he was born in England, Scotland, Ireland, France, or Prussia? If born in any of these lands, then he is not a native, but a foreigner; not indigenous, but exotic. But what is there in this to insult him? If anything, we confess that we are too stupid to see it. The bishop told us that "in a sense we are all foreigners." Admitted, but not in any sense that the word was used in that report or in this book; for the word used refers to a naturalized citizen, so it has purely a political application. It is used in an accommodated sense and has a spiritual application in the English version, and means "one who lives on earth as a stranger, a sojourner on the earth." In this sense we are all foreigners, but no other.

B.

The importance of this question entitles it to a careful review. We believe that those to whom we commit the destiny of our country should be held to a strict account for all their political acts. Adequate censure should be duly administered for every innovation upon our sacred institutions. The moral sentiment of this country should not be dormant; it should be both defensive and aggres-

sive. Silence and inactivity may be construed to imply concurrence or connivance. The majority of the committee to whom was referred the Maetze "Sunday bill," brought in a favorable report. But there was a minority report which reads as follows:

The undersigned beg leave to dissent from the majority report of said committee recommending that Senate Bill No. 185 do pass. We believe that the passage of this law will greatly increase crime, discourage moral sentiment, and be injurious to the general healthfulness of our common country; that it will establish nuisances in our large cities, and we enter our solemn protest against its passage and recommend that it do not pass.

Respectfully submitted.

KEARBY,
CRANFORD.

Senator Kearby moved to adopt the minority report. Maetze, Garwood, and Townsend spoke against the adoption of the minority report, and Kearby, Simkins, and Cranford in favor of it. The vote was taken upon engrossment of the bill, with the following result: In favor of engrossment: Atlee, Burney, Clark, Glasscock, Johnson, Lubbock, Mott, Pope, Townsend, Garwood, Maetze, and Tyler. Against engrossment: Carter, Crane, Finch, Frank, Kearby, Kimbrough, McKenney, Potter, Seale, Simkins, Stephens, and Whatley. It will be seen that there was a tie vote, there being twelve on each side. Lieut. Gov. Pendleton voted in favor of the bill. Senator Cranford announced that he was paired with Senator Clements; that he (Cranford) was opposed to the bill and that Clements would vote for it if he

were present. The bill coming up for final action, the vote was taken, which resulted as follows: In favor of the bill, E. A. Atlee, Burney, James Clark, Clements, H. M. Garwood, G. W. Glasscock, J. H. Harrison, E. J. Maetze, T. U. Lubbock, M. Mott, W. H. Pope, G. W. Tyler, and R. N. Weisiger, making thirteen; against the bill, A. M. Carter, M. M. Crane, J. W. Cranford, H. A. Finch, L. M. Frank, J. G. Kearby, J. M. McKinney, C. L. Potter, W. B. Page, E. J. Simkins, J. H. Stephens, H. T. Sims, and L. A. Whatley, making thirteen, which was a tie again. So Lieut. Gov. Pendleton gave the casting vote the second time against God, against Christianity, and against humanity. If righteousness exalteth a nation, and sin is a reproach to any people; and if our prosperity as a nation depends upon our fidelity to God, then how can we look for God's blessings to rest upon our land, when the very men who are the loudest in denunciation of moral reformation are the most easily and certainly elevated to positions of trust. Does not God say: "The wicked walk on every side, when the vilest men are exalted?" But when is this great wrong to be corrected? Not until those who profess to be the children of God withhold all support and encouragement from such politicians. If we so readily pass over the malicious and diabolical acts, deliberately made to throttle Christianity, or else committed to curry the favor of the vicious element of society, we may not expect soon to recover

from our moral paralysis. Our gratitude is due the faithful thirteen who stood for the Sabbath, and to a conservative House of Representatives that killed the nefarious bill. We are grateful to God that true patriotism is still living, and we devoutly pray that the day may soon dawn upon us when we may have true men at the helm of State.

C.

That the reader may apprehend more fully the animus of the "Maetze bill," and realize how the legislation of Texas for the past twelve years tends to the destruction of our Sabbath, we will append the Sabbath law found in the revised Statutes of the State, 1879, and the subsequent legislation.

ARTICLE 183. Any person who shall hereafter labor, or compel, force, or oblige his employees, workmen, or apprentices to labor on Sunday, shall be fined not less than ten nor more than fifty dollars.

ARTICLE 184. The preceding article shall not apply to household duties, work of necessity or charity; nor necessary work on farms or plantations in order to prevent loss of any crop; nor to running of steamboats and other water crafts, rail cars, wagon trains, common carriers, nor to the delivering of goods by them or the receiving or storing of said goods by the parties, or their agents to whom said goods are delivered; nor to stages carrying the United States mail or passengers; nor to founderies, sugar mills, or herders who have a herd of stock actually gathered and under herd; nor to persons traveling; nor to ferrymen or keepers of toll bridges, keepers of hotels, boarding houses and restaurants and their servants; nor to keepers of livery stables and their servants; nor to any person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and actually refrains from business on that day for religious reasons.

ARTICLE 185. Any person who shall run or be engaged in running any horse race, or shall permit or allow the use of nine or ten pin alley, or shall engage in match shooting, or any species of gaming for money or other consideration, within the limits of any town or city on Sunday, shall be fined not less than twenty nor more than fifty dollars.

ARTICLE 186. Any merchant, grocer, or dealer in wares or merchandise, or trader in any lawful business whatever, who shall barter or sell on Sunday shall be fined not less than ten nor more than fifty dollars; provided this article shall not apply to markets or dealers in provisions as to sales made by them before 9 o'clock A.M.

ARTICLE 187. The preceding article shall not apply to the sale of drugs and medicines on Sunday.

The following amendment was adopted in 1883:

SECTION 1. Be it enacted by the Legislature of the State of Texas, That Article 186 of the Penal Code be amended so as hereafter to read as follows—to wit:

ARTICLE 186. Any merchant, grocer, or dealer in wares or merchandise, or trader in any lawful business whatever, or agent or employee of any such persons, who shall sell or barter on Sunday shall be fined not less than twenty nor more than fifty dollars; provided that this article shall not apply to markets or dealers in provisions as to sales of provisions made by them before 9 o'clock A.M., nor the sale of burial or shrouding material; provided that the sale of newspapers, ice, and milk at any hour in the day shall be permissible; provided further, that nothing in this title shall be construed to prevent the sending or receiving of telegraph messages. Approved April 10, 1883.

In 1887 the following amendment was adopted:

SECTION 1. Amending the Sunday law, additional exemptions. An act to amend Article 183 of the Penal Code of the State of Texas, and to amend an act entitled An act to amend Article 186 of the Penal Code approved April 10, A.D., 1883, Chapter 2, and Title 7, and to amend said chapter and title by adding thereto Article 186 a, providing additional exemptions from the operation of the Sunday law.

SECTION 1. Be it enacted by the Legislature of the State of Texas, that Article 183 of the Penal Code of the State of Texas, and that an act to amend Article 186 of the Penal Code, approved April 10, A.D., 1883, be amended so as to hereafter to read as follows:

ARTICLE 183. Any person who shall labor, or compel, force, or oblige his employees, workmen, or apprentices to labor, on Sunday, or any person who shall hereafter hunt game of any kind whatsoever on Sunday within one mile of any Church, schoolhouse, or private residence, shall be fined not less than ten nor more than fifty dollars.

ARTICLE 186. Any merchant, grocer, or dealer in wares or merchandise, or trader in any business whatever, or the proprietor of any place of public amusement, or the agent or employee of any such person, who shall sell or barter, or permit his place of business or place of public amusement to be opened for the purpose of traffic or public amusement, on Sunday, shall be fined not less than twenty nor more than fifty dollars. The term "place of public amusement" shall be construed to mean circuses, theaters, variety theaters, and such other amusements as are exhibited and for which an admission fee is charged; and shall also include dances at disorderly houses, low dives, and places of like character, with or without fees for admission.

ARTICLE 186 a. The preceding article shall not apply to markets or dealers in provisions as to sales of provisions made by them before 9 o'clock A.M., nor the sale of burial or shrouding material, newspapers, ice, ice-cream, milk, nor to the sending of telegraph or telephone messages at any hour of the day, nor keepers of drug stores, hotels, boarding houses, restaurants, livery stables, barber shops, bath houses, or ice dealers, nor to telegraph or telephone offices.

A careful study of these amendments will show the gradual encroachments upon the Sabbath by the Legislature of our State, which is just cause for much alarm and stands as a challenge to the greatest vigilance on the part of Christians. Mr. Maetze and his colleagues sought to pass the fol-

lowing amendment: "Senate bill No. 185, being an act to amend Chapter 2 of Title 7 of the Criminal Code of the State of Texas by adding thereto Article 187 a, limiting the operation of said Chapter 2 to the hours between the hour 9 A.M. and the hour of 4 P.M." It will be seen that, had this bill passed, Texas would have had no Sabbath except between the hours of 9 A.M. and 4 P.M.

THE END.





Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: August 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 625 197 3

